

THE  
CHRISTIAN  
REMEMBRANCER.

MAY 1827.

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REVIEW OF NEW PUBLICATIONS.

ART I.—*Liber Jesu Siracidae, &c. &c.*—*The Book of Jesus the Son of Sirach, in Greek; corrected on the Authority of MSS. and Versions, and illustrated throughout by Annotations.* By CHARLES GOTTLIEB BRETSCHNEIDER. Ratisbon, 1806. [Howell and Stewart, London.] pp. xvi. and 758. 8vo.

*Liber Ecclesiasticus, The Book of the Church; or, Ecclesiasticus: translated from the Latin Vulgate.* By LUKE HOWARD, F. R. S. London, 1827. pp. xi. and 127. Royal 8vo.

THE Books which are now indiscriminately classed under the indefinite title of the APOCRYPHA, are in fact the remains of very ancient devotional and historical pieces, differing very widely in their value, and even in their pretensions. Some of these treatises are undoubtedly spurious; others are as decidedly authentic:—some of them pretend to have been written under the influence of inspiration; others advance no such claim, but are simply to be regarded as pious tracts, composed by individuals who could have little imagined that a future age would elevate them to a place among the Divine Oracles. The greater number of them appears to have been written in Hebrew; but the originals have long since perished, and they are only known to us through the medium of Greek translations made by the Egyptian Jews. A few seem to have had no higher than a Greek source, and were perhaps written in Egypt about the period when the Scriptures themselves were translated into that language, for the instruction of the Hellenist Jews resident in that country. Eichhorn has well remarked, that it is doubtful whether a single fragment of the devotional writings of the Jews, between the return from Babylon and the birth of Christ, would have been perpetuated to the present age, had it not been for these Greek Alexandrian versions.

Of all these treatises, the piece now usually known by the name of ECCLESIASTICUS is undoubtedly the most deserving attention. It is a collection, without any definite order, of meditations and proverbs relating to religion, to morals, and to the conduct of human life;

generally distinguished by much acuteness of thought and propriety of diction; not unfrequently marked by considerable beauty and elegance of expression; and occasionally rising to the sublimest heights of human eloquence. An excellent judge of composition [Addison, *Spectator*, No. 68] has recorded his opinion, that "the little Apocryphal Treatise, intitled *The Wisdom of the Son of Sirach*, would be regarded by our modern wits as one of the most shining tracts of morality that is extant, if it appeared under the name of a Confucius, or of any celebrated Grecian philosopher." This Treatise is valuable, also, in another point of view. It so distinctly avows the limit of its own pretensions, and gives us such clear information as to the period in which it was written, that it is truly wonderful that its real character should have been mistaken in any age of the Church; and still more surprising that the Romanists should have presumed to elevate it to the rank of an inspired and infallible composition. From the short Prologue connected with it, (of the authenticity of which Mr. Howard ridiculously affects to doubt, merely because it is not in *that edition* of the *Latin* version which *he* happens to possess!) we may distinctly ascertain the period in which it was written. It was drawn up in Hebrew, about 180 years before the Christian æra, by a Jerusalem Jew, of the name of Jesus, the son of Sirach. (Chap. I. 27.) He made no pretensions to *inspiration* in his work: on the contrary, the Canon of Holy Scripture having been closed about 200 years before his time, he says of himself, "I awoke last of all, as one that *gleaneth after* the grape-gatherers; by the blessing of the Lord I followed after, and filled my wine-press as a collector-of-grapes." (Ch. xxx. 25, *Greek*, xxxiii. 16, *Latin*.) Nothing can be clearer, both from this passage, and from internal evidence, than that the Book is a *collection* from different authors, of different ages, holding different opinions, and writing in different styles; interspersed with original matter of the Compiler himself. In fact, it is a sort of devotional Common-Place Book. The grandson of the author, having taken up his residence in Egypt, in the reign of Ptolemy Euergetes II. B. C. 131, and finding his brethren very ignorant of the Hebrew language, was induced to translate the pious treatise of his ancestor into Greek for their edification, intitling his work "THE WISDOM OF JESUS THE SON OF SIRACH." With the same benevolent view of affording instruction to the Egyptian Jews, the Greek Version of the Holy Scriptures had been undertaken by several individuals, at different times, (at the interval of a whole century,) and had been completed about thirty years before the devotional tract we are now considering was translated into the same language. The Hebrew original has been long since lost: indeed it seems to have been little noticed by the *Jews* themselves, but to have fallen into neglect, till attention to it was revived

by the *Christian* Fathers, by whom it is first mentioned at the close of the second century. Having become popular from its use in the churches, it was at length injudiciously included, *without discrimination*, in copies and catalogues of the books of Scripture; and so, in process of time, was allowed to intrude upon the Canon itself. At the Reformation, this evil was in some measure corrected: its claim to inspiration was disallowed; and it was dismissed to its proper station among the Apocryphal Books.

The admirable edition of the *Greek* version of this book, which we have placed at the head of this article, deserves to be introduced into the library of every theological scholar. The Greek text undoubtedly has been much corrupted; and the same remark might be extended to *all* the translations (both of the Inspired and Apocryphal Books) included in what is called by the very indefinite name of the *Septuagint*. Dr. Bretschneider has spared no labour in his valuable collection of readings from the Vatican and Alexandrian MSS., from that MS. on which the text of the Complutensian Polyglott was founded, and from various other sources. Much interesting matter will be found in his elaborate Prolegomena, and in the five Dissertations at the close of the volume. His perpetual annotations on the text afford evidence of great critical ability and theological information, but perhaps exhibit a little of that tedious prolixity which is not uncommon in the German school.

The authorized English version of this Treatise appears to have been made from the *Greek* text, as exhibited in the Complutensian Polyglott—a text which has, not without reason, been suspected of having been rendered conformable in many places to the Vulgate. A new translation, made immediately from the Vatican or Alexandrian text, would exhibit this Treatise to us in a purer form.

The work which we have placed next to Dr. Bretschneider's, at the head of this article, has no claim to be associated with his, on the ground of its merit. It is a miserable attempt at an English version of Ecclesiasticus, from the *Latin* translation of the Vulgate. Before we proceed to justify the character we have given of Mr. Howard's book, we shall make a few observations respecting the probable age and comparative value of the *Latin* text; on which subjects, not even the slightest information is to be obtained from "The Translator's Preface."

The title "*ECCLESIASTICUS*" was never applied to the Greek editions of this work, but was first given to it by the Latin Fathers, and merely denotes that it was a Treatise read in the Churches for edification. The expression the "*Vulgate*" text, when unexplained, is apt to suggest to an ordinary reader (and perhaps even to a moderate Biblical scholar) the erroneous conclusion, that the *Latin* translation which has obtained

a place in the Romish Bible is a *Hieronymian* version; i. e. that it was made by St. Jerome at the end of the fourth century. But this would be far from the truth. *Five* out of the seven Apocryphal Books, which are now admitted into the Canon of the Vulgate, *were passed over by that eminent Father without translation.* The Book of Ecclesiasticus is one of this number; its Latin text has descended to us from a very ancient version, probably the *old Italic*, made (as there is good reason to believe) about the middle of the second century. The superior antiquity of this old Latin version by no means, however, gives it a great claim to reverence. For, in the first place, it was made in a period when the *Greek* MSS. of the Septuagint were notoriously corrupted and interpolated, a circumstance which must have materially affected the Latin translation. In the next place, the old *Latin* version itself became shamefully corrupted in the third and fourth centuries. St. Augustine, in one of his epistles to St. Jerome, describes it as "so different in various MSS. that it could scarcely be tolerated;" and St. Jerome himself avows that "every one had added or taken away passages according to individual caprice!" Under such circumstances, the actual result with which we are presented at this day, is just what might have been expected. While the *Greek* text of Ecclesiasticus exhibits not a few corruptions, the *Latin* version is full of the grossest interpolations: it contains also many alterations evidently made by a Christian hand, double translations of the same passage, double readings, glosses, and even marginal scholia transplanted into the text itself! Such is the basis on which Mr. Howard would (after the example of the Romanists) build a translation of this ancient book, to supersede that which we already possess! But even had the Latin text been *less* corrupt, we cannot discover upon what rational ground he should have deserted the more ancient source. He has adopted an error similar to that of both the Greek and the Latin Churches, in their modern versions of the Bible;—the one by substituting the Septuagint, and the other by adopting the Vulgate in the place of the Original, gives us (to use the admirable language of Bishop Lowth) "a translation of a translation, by which second transfusion into another tongue, still more of the original sense must be lost, and more of the genuine spirit must evaporate." (Lowth's *Isaiah*, Prelim. Diss. p. lxxiv.) The learned prelate whom we have just quoted, seems to have derived his metaphor from a beautiful passage of St. Jerome, who speaks of the want of judgment of such translators, as no less manifest than the folly of a vintner, who allows his wine "to become sour by transfusion into a *third* vessel, instead of preserving its flavour by letting it run purely from the press at once into his cask."

We shall not be misunderstood as depreciating the ancient versions either of the Holy Scriptures or of the Apocryphal writings. In their



proper place, and when used with critical discretion, they furnish very important aids to the translator; and both St. Jerome and Bishop Lowth are themselves eminent examples of Biblical scholars who have derived the greatest advantage from having had recourse to these subsidiary channels, when the primary stream has been somewhat obscure. With the limitations which a sound judgment would have imposed, a collation of the old Latin text of Ecclesiasticus with the Greek, might have tended greatly to illustrate the existing English version. In this view, the Latin text is particularly valuable; for its very defects as to elegance, its *Grecisms*, and its barbarisms, render it the more easy to detect the actual readings of the ancient Greek copy from which it was made. But Mr. Howard has either been too careless to make a comparison of the versions, or too ignorant of the respective languages, to make such an examination with benefit to his readers. We fear that both of these heavy charges attach to him; but as we should be sorry to hold up his translation to the contempt which it merits, without alleging sufficient reason for our opinion, we shall proceed to give some instances of the wretched manner in which he has "discharged the new, and heretofore by him untried office of a translator." (p. vi.)

For the sake of perspicuity, we shall place the Greek (from the Vatican text, as printed in the Oxford edition of the Septuagint, 1817) and the Latin (from the authorized Vulgate text, our edition being that of Lyons, 1669) in opposite columns. Mr. Howard has used a Vulgate printed in 1527, but he has neglected to name either the place or the printer. He seems to have been sometimes led on in his errors by his very corrupt edition, though it will soon be seen that that circumstance by no means excuses, and scarcely palliates his blunders. It is singular that a translator who makes the pretensions which he advances in his Preface (pp. vi. vii.), should have been so careless in the choice of the Latin text on which his version was to be built, as to throw aside the present authorized editions of the Romish Church, printed after the model of that first issued by Papal sanction in 1590-2. If the Vulgate thus corrected did not approve itself to his judgment, he might have availed himself of some edition printed after that celebrated one revised by the labours of the Louvaine divines in 1573, or after that issued by the same learned body in 1547. If he had no confidence in the critical researches either of the Sacred Palace or of the Flemish University, he might still have had recourse to a text corrected, as to its most flagrant errors, by the private labours of that learned typographer Robert Stephens, the first of whose many celebrated editions appeared in 1528; but (by a singular perverseness or fatality in his choice) Mr. Howard has gone back to a copy printed in 1527, *just one year earlier* than that in which the Vulgate began

to be purified of some of the gross mistakes which disfigured every page!

The first passage which we shall notice, affords an instance of the rashness and absurdity of his conjectural corrections of the Latin text:

Εξελου ἀδικουμενον εκ χειρος  
αδικουντος, και μη ολιγοψυχησης εν  
τω κρινειν σε. iv. 9. (Sept.)

*Libera cum qui injuriam patitur de  
manu superbi; et non acidé feras in  
anima tua. iv. 9. (Vulg.)*

Literally—"Deliver him who suffers an injury from the hand of the proud; and do not carry [thyself] sourly in thy mind." But Mr. Howard ingeniously proposes to read *accipe* for "*acidé*," and his edition unfortunately appears to have had *manu* for "*animá*." He would read, therefore, *accipe feras in manu*, instead of "*acidé feras in animá*;" and translates as follows: "Deliver him from the hand of the proud man who oppresses him, and accept not from him a present of the beasts of the field!" The Greek differs from the Vulgate, but it affords no countenance to this absurd conjecture. Perhaps the MS. used by the Latin translator read ΟΞΕΙΑC ΨΥΧΗC HC instead of ΟΛΙΓΟΨΥΧΗC HC: this would make the Latin and the Greek correspond.

Μη βιαζου ρουν ποταμου. iv. 26.  
(Sept.)

*Nec coneris contra ictum fluvii. iv.  
32. (Vulg.)*

Our authorized version has well rendered this passage, "force not the course of the river;" and in the margin, "strive not against the stream." But Mr. Howard, more "free" than "faithful," (see his Preface, p. vi.) translates it, "Would'st thou contend against the thunderbolt?" In another passage he translates "*corruscatio*" by "thunder!" (Chap. xxxiii. 10.)

Ἀνθρωπος ἀχαρις, μυθος ἀχαρις.  
xx. 19. (Sept.)

*Homo acharis, quasi fabula vana.  
xx. 21. (Vulg.)*

Nothing can be clearer than this proverb, when the two versions are compared, nor more beautifully apposite than the corresponding members of the sentence in the Greek. "*An unpleasant fellow [see the margin of our authorized version] is like an unseasonable tale.*" Mr. Howard seems to have been puzzled by the unusual word "*acharis*," and to have been further perplexed by his copy reading *non* instead of "*homo*." He has plunged out of his difficulties in a singular manner. Having thrown both Greek and Latin to the foot of the page, without comment, he presents his readers with the following "free" translation, in the body of the page—"The very mention of their name is a common jest." The next verse is still worse:

Απο στοματος μωρου αποδοκιμασ-  
θησεται παραβολη, ου γαρ μη ειπη  
αυτην εν καιρω αυτης. xx. 20. (Sept.)

*Ex ore futui reprobabitur parabola;*  
*non enim dicit illam in tempore suo.*  
xx. 22. (Vulg.)

We cannot give a better translation than the old one, "A wise sentence shall be rejected when it cometh out of a fool's mouth, for he will not speak it in due season." Nor could we more effectually distort the sentiment, and render it eminently ridiculous, than by quoting Mr. Howard's version, "Every fool can take them down with a story, for he too will tell one in his turn."

Καγω [Σοφια] ὡς διωρνξ απο  
ποταμου, και ὡς υδραγωγος εξηλθεν  
εις παραδεισον. xxiv. 30. (Sept.)

*Ego [Sapientia] quasi fluvii dioryx,*  
*et sicut aqueductus exivi de paradiso.*  
xxiv. 41. (Vulg.)

The exact correspondence of the Septuagint with the Vulgate, renders it almost impossible to mistranslate this. "I [Wisdom] came as a CANAL from a river, and as an aqueduct from a garden." But Mr. Howard stumbles again at the Grecism of the Latin text, and mistaking "*Dioryx*" (Διωρνξ) for a proper name, and in defiance of the grammatical construction of "*fluvii*," (απο ποταμου,) translates thus: "As the river DORYX, as an aqueduct of waters, I came forth from paradise."

We have already noticed one instance of this translator's puerile conjectural corrections of the Latin text. We subjoin a few others, which are still more unpardonable, because he had only to consult the Greek, in order to discover that his proposed emendations *could not possibly* be right. Thus in chap. xxix. 1, he proposes *præbet* instead of "*prævalet*," although the Greek *επισχων* agrees exactly with the Latin. In xxxiii. 9, Sept. (10, Vulg.) he substitutes *suorum* for "*dierum*," although the Greek reads plainly *ἡμερων*. In xxxviii. 34, Sept. (39, Vulg.) he is sadly perplexed by the phrase "*creaturam cui*," which certainly looks very queer, and which he unhesitatingly conjectures should have been "*creaturam dni*," (i. e. *domini*.) But had he taken the pains to refer to any other edition of the Vulgate than his own, he would have discovered that the true reading is "*ævi*;" and had he examined the Greek, he would have found the corresponding word "*αιωνος*." We strongly suspect, indeed, that his own edition of the Vulgate does *not* read *cui*, but "*eui*," for "*evi*," (without the diphthong); but even on the supposition that his copy has the misprint of the letter (c) for (e), the erratum is so obvious, that a mere school-boy would have been disgraced, had he failed to discover it, with the help of the Septuagint, which it was the translator's duty to examine before he ventured on the *last* step which a judicious critic ever takes—that of conjectural correction. Our suspicion respecting the passage just mentioned, receives considerable confirmation, from a precisely similar mistake in the very same chapter, which has given rise to one

of the most remarkable instances of ignorant mistranslation with which we have ever met. We give the corresponding texts of the Septuagint and of the Vulgate, that our readers may see how wantonly Mr. Howard goes wrong :

Σοφία γραμματεως εν ευκαιρια σχολης ; και ο ελασσουμενος πραξει αυτου σοφισθησεται. xxxviii. 24. (Sept.)	<i>Sapientia scribæ in tempore vacui-          tatis, et qui minoratur actu sapientiam          percipiet. xxxviii. 25. (Vulg.)</i>
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The Vulgate cannot be better rendered than by our authorized version of the Greek—" *The wisdom of a learned man [or a scribe] cometh by opportunity of leisure ; and he that hath little business, shall become wise.*" Mr. Howard's copy, however, has "*scribe*" instead of "*scribæ*;" the diphthong, as before, being omitted, a very usual mode of spelling in MSS. and early printed editions. This word (*scribe*) he has mistaken for the imperative form of a verb, instead of the possessive case of a noun, notwithstanding the plain reading of the Septuagint (*γραμματεως*) renders ambiguity next to impossible! Having begun to blunder thus egregiously, he finds himself in want of an accusative case to follow his supposed verb ; and he immediately calls one into existence by the magic wand of conjecture. "*Lege sapientiam!*" is his note, in p. 94 ; although again the Septuagint (*Σοφία*) would have shamed a decent critic out of a correction made for the mere purpose of enabling him to construe a passage which he himself had spoiled. Mr. Howard's translation is now made without further difficulty ; *scribe sapientiam* is, clearly enough, *write wisdom*, or, as he renders it more freely, "*Employ thy leisure in writing of wisdom ; he that is excused the drudgery of labour, should be gaining knowledge by study.*"

βελος πεπηγος εν μηρι σαρκος, ουτως λογος εν κοιλια μωρου. xix. 12. (Sept.)	<i>Sagitta infixa femori carnis, sic ver-          bum in corde stulti. xix. 12. (Vulg.)</i>
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This proverb represents the impatience of a fool to tell a secret, as being equal to the anxiety of a wounded man to extract an arrow from his flesh. Our translators have well rendered it, in the margin, "*As an arrow that sticketh in a man's thigh [literally 'the thigh of the flesh'], so is a word within a fool's heart.*" Mr. Howard's incorrect Vulgate seems to have read "*canis*" for "*carnis*," (unless, indeed, the error be one of his own coining). A more pure edition, or the corresponding word *σαρκος*, might at once have put him right, had he not been too idle to refer to the Greek ; but he has preferred to blunder upon a mistranslation—" *As an arrow sticking in the flesh of a hound, &c.!!*" and then, (conscious that his absurd version must be unintelligible,) he adds the following words, *without the slightest warrant from his text!*—" *THE HUNTER WILL SOON DRAW IT OUT!*"

To chap. li. 12, "thou didst lift me up out of the *dungeon*," (which ought to have been rendered, "thou hast exalted my *habitation on earth*,") there is a sagacious note, stating that "this implies that the writer had been confined in a *prison beneath the level of the ground*." Even the words of the *Vulgate* imply no such thing; but Mr. Howard ought to have made himself acquainted with the fact, that the *Greek* has not a syllable about a "*habitation*," but that this is one of those passages in which critics have detected the Latin translator as having used a corrupt Greek MS., or having mistaken the word *οικετιαυ* (*habitation*) for *ικετιαυ* (*supplication*); the actual passage being, "I lift up my *supplication* from the earth."—(See our authorized version, chap. li. 9.)

In chap. xxvi. 20, (verse 15 of the *Greek*), a passage occurs, in which our authorized translators found no difficulty, and in which the Latin is so plain that a child might interpret it. The phrase in the Septuagint is, *Χαρις επι χαριτι*, and in the *Vulgate* it is exactly the same, "*Gratia super gratiam*;" literally, "*grace upon grace*," or more elegantly, as in our version, "*double grace*." But Mr. Howard ruralizes on the passage, and understands his author to mean "*AN HOUR UPON THE GRASS*;" or, as he more freely translates it, "*an hour's recreation*!" That we may not charge on the translator greater absurdity that is fairly imputable to him, we will admit that his incorrect edition of the *Vulgate* reads "*hora super gramen*,"\* (as appears by a note, p. 65): but this is really no apology for such ignorant trifling. In placing the Latin at the foot of the page, he tacitly admits that he found it obscure; and he deserves unmitigated censure for venturing on a translation, till he had examined some other edition, or had consulted the *Greek*. We forbear to expose his nonsensical rendering of the remainder of this passage, merely because his blunders have introduced some disgusting ideas into a sentiment peculiarly chaste in the original.

The preceding instances may serve to shew how utterly incompetent Mr. Howard is to "the office of a translator," on account of his want of *scholarship*; it is now our duty to state his want of *fidelity* to his original, as manifested in a less pardonable manner,—we mean his introduction of his private sentiments, on the assumed authority of his author. Will it be believed, that a member of the Society of Friends (for to that denomination we understand Mr. Howard belongs)

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\* This ridiculous mistake has clearly arisen from the contracted spelling of the MSS., "*Gratia super gratiam*" would be written "*Gra sup' gram*," which an ignorant copyist or compositor might change into "*Ora sup' gram*;" and from thence the transition was easy to "*Hora super gramen*." But that Mr. Howard should have perpetuated such a stupid error, by transferring it to his English version, is truly astonishing.

should give circulation to the well-known objections of that respectable body to ecclesiastical revenues, and should shoot an arrow at the rapacity of the clergy, by putting language into the mouth of the Son of Sirach which he never uttered? But such is the fact, for in p. 76 we read as follows: "*One stumbling-block lies in the unjust gains of the altar. Woe to the man who gapes for these! Yet, every imprudent priest must be meddling to his own perdition.*" If we turn either to the Greek or the Latin, which is rather more full, we shall not find one word about "the gains of the altar," or the "priest!" we subjoin both versions:

[Χρυσιον] Ξυλον προσκομματος εστι  
τοις ενθυσιαζουσιν αυτω, και πας  
αφρων αλωσεται εν αυτω xxxiv. 7.  
(Sept.)

Lignum offensionis est aurum sacri-  
ficantium; et illis qui sectantur illud,  
et omnis imprudens deperiet in illo.  
xxxiv. 7. (Vulg.)

"Gold is a stumbling-block to them that sacrifice unto it" [i.e. make it their idol]; "woe to them that follow it, and every fool shall perish by it." The declaration is a very important one, as referring to "covetousness, which is idolatry," whether existing among the clergy or the laity; but nothing can justify a translator in indulging his private feelings at the expense of truth and candour, by giving a particular application to a universal precept.

Other instances of want of fidelity in this translation occur in passages of a really objectionable kind in the original, which are palliated and softened down in the version, with a view to redeem the credit of the author. Thus, chap. iii. 30, in the Greek, ΕΛΕΗΜΟΣΥΝΗ ΕΞΙΛΑΣΣΕΤΑΙ ἈΜΑΡΤΙΑΣ, is faithfully rendered, in our version, "alms maketh an ATONEMENT FOR SINS." This sentiment is not quite so strongly expressed, though it is quite as unscriptural, in the Vulgate, "Eleemosyna RESISTIT PECCATIS;" but Mr. Howard mis-translates, and adds, thus—"alms RESIST THE EVIL DEEDS of men,"—although he allows in a note that "the Sept. Syr. and Arab. agree in this place with our English Bible!"

We might mention, also, passages suppressed without acknowledgment, as additional proofs that this is an unfaithful version. Thus the 4th verse of chap. xx. of the Greek, and of the authorized English version (the 2d verse of the Vulgate), disappears without notice. We admit that this passage is a highly objectionable one; but the attempt to save the credit of the Apocryphal author by unacknowledged suppression, is extremely disingenuous. How much more creditable would it have been to have left the passage to its fate (as our translators have done), or to have avowed the omission!

Mr. Howard thinks it no liberty to introduce a sentiment of his own, when he imagines he can improve his text. Thus, chap. xxxii. 10,

"As hail comes after thunder, so is noisy merriment followed by repentance." The words in *italics* are supplied by the invention of the translator, with the following apology: "This clause wants its antithetic one in the Latin, which, I AM PERSUADED, was in the original expressed or understood, and which I have supplied." (p. 79.) But the antithesis is *not* wanting; and if not in Mr. Howard's edition, might have been found, had he consulted a better, or had he looked to the Greek. "Before hail ['thunder,' *Sept.*] will come lightning, and before modesty will come favour."

Nor does the translator esteem it any freedom to *omit* a passage in the original, if it contains a sentiment which interferes with his own opinion. Thus, chap. xxv. 24, "Of the woman came the beginning of sin, and through her we all die." He contents himself with placing the Latin at the foot of the page, with the remark, "I HAVE CHOSEN to leave this here, untranslated; the only passage of Scripture by which it is at all supported, is 1 Tim. ii. 14."

We have dwelt more in detail upon a few of the innumerable blunders of this work, than we should have done, had we not thought it of great importance to expose the very slender qualifications which may co-exist with pompous pretensions to theological learning and critical ability. Here is a very pretty royal octavo, *got up* (as the phrase is) with all the tricks of the typographic art, in elegant pica, hot-pressed, and extra boarded; well calculated to impose on a superficial reader, both by its external garnishment and by its internal pretensions. The translator begins by sneering at "the phraseology already extant, and by *most* considered as a model, in the Canonical books of our authorized version." (Pref. p. vi.) With this old-fashioned style, he contrasts his own version, which he has the vanity to think will be found "at once free and faithful, yet not wanting in dignity," nor chargeable "with the palpable defects of this book as we have it in English." (pp. vi. vii.) That the existing translation of the Apocryphal books is capable of improvement, we have already admitted; but we have given abundant proof that Mr. Howard is not competent to such a task, and we cannot be sufficiently thankful that the translation of the "Canonical books" was committed by Providence to more skilful hands, and to a more solid judgment than *his!* We tremble when we think in what a state the Sacred Text would be exhibited, were its modern versions to be submitted to the revisal or approbation of persons so ill-qualified as the present translator.

But we have a still more serious charge to bring against Mr. Howard, than that he has produced a very bad translation of this ancient book. He adopts a very dangerous and unpardonable language, when he denominates it a "part of the *Jenish Scripture*," (p. vi.), and when he supposes that "if the Jews could have produced



a perfect copy of an Hebrew original, *when they embodied their Canon*, they would not have hesitated to include this book with the rest." (p. xi.) This passage shews his utter ignorance of the subject. The Jewish Canon was settled more than two centuries before this book was *written*; and although "a perfect copy of the Hebrew original" was *certainly* extant till within one century before the Christian æra, and *probably* four centuries after the birth of Christ, the Jews were never so profane as to embody it with the Oracles of God. Why, then, has Mr. Howard presumed to class it under the hallowed name of "SCRIPTURE," a term appropriated by our Lord and his Apostles to writings of *divine* authority? We are aware that this term was now and then used ambiguously, and with reference to works of professedly human origin, by some of the early Fathers; but such confusion of language was the parent of much mischief, and cannot be too strongly deprecated. The existing dispute between Protestants and Romanists on the subject of the Canon may be traced to this very source. At the Reformation, it was seen to be of the utmost importance to put an end to this profane confusion of human with divine testimony. Hence Coverdale and Cranmer, in their admirable Introduction to the Apocryphal Books, in the earliest English Bibles, warned the reader to observe the distinction between these treatises, and "the living and pithy SCRIPTURES," from which they "separated them and set then aside, *that they may the better be known, to the intent that men may know of which books witness ought to be received, and of which not.*" This caution was not discontinued, till it was succeeded, in 1562, by the clear language of the Sixth Article of the Anglican Church, in which the limitation of the word "SCRIPTURE" is decisively defined in its exclusive application to the *Inspired* Books, and from *that* period the term "*Apocrypha*" was placed *over every column* of those merely human treatises, so that they cannot be referred to without this distinctive word being submitted *four times* to the eye. The great and good men who commenced and carried on the work of the Reformation, by shedding the light of the Holy Scriptures upon the people, were powerfully impressed with the conviction, that, "forasmuch as the due estimation of heavenly truth dependeth wholly on the known and approved authority of those famous Oracles of God, it greatly behoveth the Church to have always most especial care, lest, through confused mixture at any time, human usurp the room and *title* of divine writings." So thought the judicious Hooker. Mr. Howard seems to think otherwise, for he has attempted to break down the barrier which the Reformers were anxious to establish; he has given the name of "*Jewish Scripture*" to the devotional tract of the Son of Sirach; and he has endeavoured to obtain for it a deuterocanonical authority, by hazarding the supposition, "that the prophet

DANIEL himself, or one of his nation, like-minded with him and employed under him, left behind him the MSS. out of which chiefly this book was composed." (p. ix.) We had thought of making some remarks on this altogether *new* and highly absurd conjecture; but we may safely refrain, for it is too puerile to need formal refutation.

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ART. II.—*The Claims of the Established Church. A Sermon, by the Rev. W. Hodgson Cole, A.M.* Longman & Co. 1827.

THE object of this discourse is to point out and enforce upon those, who have had the benefit of being educated in the principles of the Church of England,—that fairest daughter of the Reformation,—the claims which she possesses to their undivided reverence and affection, as a just requital for her fostering care and wholesome instruction during their years of helplessness and ignorance.

As the subject of an address from the pulpit, this is a theme of no ordinary difficulty. The persuasives to conformity are aged and unattractive: they want the charm of novelty; in some instances they carry merely an air of apology; and they contain no motives of worldly advantage, neither of personal respect, nor of pecuniary emolument. They are weighty, it is true, when maturely considered; but they are such as reach only minds of a reflecting turn, and deeply and soberly imbued with Christian principles. The preacher is, at the same time, prevented from acting on the offensive. It would be beneath the dignity of his office to institute a comparison between the constitution and doctrines of *his* church, and the systems of dissenting communities; much less to notice the tenets and government of such communities, perhaps their extravagancies and conceits, in language which appeals to the passions and excites either contempt or indignation. He labours, too, under the further disadvantage, that, in advancing the cause of the Established Church, he appears, to a certain extent at least, as the advocate of his own interests. These difficulties Mr. Cole has very successfully surmounted; the latter by a seeming unconsciousness that his motives are liable to such misconstruction, or that he is otherwise concerned in the matter than as regards his own responsibility; the former by imparting to topics, dull and unaffecting because trite, the warmth of his own feelings, and investing them with that interest which a lively portraiture of truth in her full and fair proportions never fails to excite.

The text is from Psalm cxxxvii. 5, 6. "*If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.*" It is selected as being descriptive of the

affectionate and (if the expression be allowable) the patriotic regard which churchmen may be expected to bear to their spiritual Zion—a regard due as well on account of her intrinsic excellence, as of her venerable antiquity. For,

“In the communion of this apostolical church, thousands, for successive generations, have perfected holiness in the fear of the Lord;—have come to a saving knowledge of the Christian plan of salvation, through faith in the sacrifice of Jesus Christ;—have lived righteously, soberly, and godly in this present life; and have had their dying hours cheered by the presence of the Holy Spirit, and gilded with the bright hopes of a blessed immortality.” P. 7.

Taking occasion from hence to notice and to deplore the indifference with which many in the present age regard the National Church, and the defections so frequently made from it without *due*, perhaps without *any* consideration; Mr. Cole hastens to state the leading motives and arguments which call upon the members of that church to a firm and consistent adherence to its communion.

The first ground our author takes is, that the Established Church is supported by the laws of the country—

“Laws,” he proceeds, “made by the concurrent wisdom of some of the most pious and learned Christians that ever adorned the church of Christ,” and founded on the consideration, that “as it is the duty of a parent to bring up his children in the nurture and admonition of the Lord, so it is the duty of a Christian government to promote the cause of true piety, and to endeavour to give full effect to the religion of Jesus Christ among the whole community.”\* Now, “submission to civil and ecclesiastical rulers is enjoined in so peremptory a manner, that whoever bows to the authority of the Bible, must acknowledge it to be a *very painful necessity*, when his conscience will not permit him to acquiesce in the institutions sanctioned by his lawful governors.” But this necessity, in regard to institutions of a spiritual nature, can exist only “where the State imposes superstitious ceremonies or doctrines repugnant to God’s revealed will:” it certainly does not exist “where the Church, established and patronized by the State, has all the essentials of a true Church;—when the pure word of God is preached in it;—when the sacraments are duly administered according to Christ’s ordinance; and when her rites and ceremonies, instead of being idolatrous and superstitious, are simple and edifying.” Pp. 8, 9.

The second ground of claim which the Church has to the attachment of its members is, that, *as long as that attachment exists, Christian unity, with all its concomitant advantages, is maintained.*

“No duty is more strongly recommended in the word of God, and none, that a heart under the influence of Christian love feels more anxious to fulfil, than to preserve the unity of the spirit in the bond of peace.” “Wherever true Christian unity prevails, there will true and vital Christianity be likely to flourish. But to produce this effect, it must be a unity springing from reciprocity of religious sentiment.” Such a unity will extend its fostering care to every Christian grace; it will subserve to the progress of true religion,—to the establishment of truth and sound doctrine; it will redound to the glory of our God and Saviour, and to the honour of our holy faith, and greatly facilitate

\* On the necessity and advantages to a nation of an established religion, See Paley’s Philosophy, Book VI. c. 10.

the propagation of it where its benign influence is still unfelt. For the melancholy results of a contrary spirit we need not have recourse to conjecture; but appeal to the sad controversies that have disgraced and desolated the Christian church. Ecclesiastical history furnishes us with too many deplorable instances of the evil effects of disunion—in the mutual jealousies and implacable hatred that have subsisted among Christians;—in the persecutions unto death, and in the sanguinary wars with which they have mutually attacked each other.” Pp. 10, 11.

In the truth of this representation it is impossible not to concur. Animosities, indeed, and excesses of the kind last described, may not perhaps again result from difference of religious opinions. But there is one mischief proceeding from this cause, which still does and ever will subsist, and which is neither trivial in its degree nor in the extent of its operation:—we allude to the obstacles which it raises in the way of social and friendly intercourse. Dissensions are always violent in proportion as our interest is excited upon the subject, and as the soundness of our judgment is thereby called in question. And hence it seems to be, that, while concurrence in points of doctrine and upon the subject of church government forms, or has a tendency to form, the strongest union, the tendency of disagreement in these particulars (where indifference in religious matters—the liberality of modern times—does not prevail) is to separate and keep asunder one man from another, even dividing and determining anciently contracted friendships. It has frequently happened, indeed, that the stricter the previous intimacy, the keener has become the subsequent resentment; and it is certain, that no where are the melancholy effects of sectarian discord so fully developed as when it creeps into families. Disputations and bitterness then take the place of harmony and kindness; suspicion, distrust, and reserve, of cordiality and openness of confiding affection. Courtesy becomes the cold substitute for sympathy. That tenderness, which is the balm of life, is dissipated. Home is no longer the resort

“ Of love and joy and peace, where,  
Supporting and supported, tender friends  
And dear relations mingle into bliss.”

It may perhaps be urged, that where unanimity exists in regard to the leading principles of Christianity, minor differences, as upon the mode of church government, &c. are beneath the attention of a well-regulated mind. But he must be little acquainted with human nature, who supposes that our prejudices, much more points upon which we have formed a mature opinion, can be continually, if not systematically, offended, without a diminution of kindness towards the offender; and can have but slight reverence or affection for the external forms and services of a worship with which education has rendered him familiar, who can endure to witness those rites treated with contempt, or hear them stigmatized as childish, superstitious, or absurd.

Surely, if the wavering churchman were fairly and seriously to put these considerations to heart, he would long hesitate before he made the final plunge; he would feel that "a painful necessity" alone should oblige him to it; he would revolt from being the occasion to his friends of an inevitable breach of charity,—from giving a further rent to the seamless coat of Christ,—from implanting discord in a soil where hitherto has flourished the sacred communion of saints.

After vindicating the constitution of the *Established Church*, as being in all essential points according to the apostolical model, which Mr. Cole urges upon her members as a third claim to their fidelity, he alleges for a fourth, the consistency of the doctrines of the Church of England with scripture.

"It can be attributed only to a marvellous outpouring of the Holy Spirit upon the English reformers, that amidst the perturbations of an ecclesiastical revolution, they should not be impelled, by the bitterness of controversy and opposition, from one extreme to the other. With respect to rites and ceremonies, they rejected those that were idolatrous;† and superstitious, and retained those that were simple and edifying;\* and with respect to doctrines, they resorted to the pure fountain of God's word for the unadulterated waters of eternal life. They exhibited divine truth in all its simplicity, unobscured by the visions of enthusiasm, and the debasing admixture of man's wisdom. They brought forward with prominence the peculiar and essential doctrines of our holy faith, and described them with unrivalled perspicuity and precision; and observed a becoming caution on others less clearly revealed, and the reception of which are not considered to be so essential to salvation. The existence of one living and true God; and in the unity of this Godhead, that there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost; the incarnation of the Son of God, and his sacrificial death for the sins of men; the influence of the Holy Ghost for the renewal and sanctification of the sinner's heart; the corruption of man's nature by the fall of Adam, whereby every one engendered of his offspring is very far gone from original righteousness, and is of his own nature inclined to evil; the inability of man to do good works pleasant and acceptable to God without the grace of God by Christ preventing him, that he may have a good will, and working with him when he has it; the justification of the sinner by faith only,—a faith which necessarily produces the fruits of a holy life; and the perfectly gratuitous nature of that salvation thus provided for every penitent and believing sinner;—these are the leading doctrines of our Church; doctrines clearly deduced from God's word; doctrines of essential and vital importance; and of which a clearer exhibition is not to be found in the formularies of any other Church." Pp. 14, 15.

There cannot, perhaps, be a stronger confirmation of the justice of the position, which it is the object of this passage to prove, than the fact, that dissenters, who maintain principles in some points directly opposed to each other, and hold each other's sentiments in severe aversion, do yet severally allow that their respective tenets are substantially expressed in the Articles, Liturgy, and Homilies of the Anglican

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\* The Church of England, as was observed by Charles I., keeps the middle way between the pomp of superstitious tyranny, and the meanness of fanatic anarchy.

Church. So exact and full is the impress which that church has received from the seal of revealed truth.

Mr. Cole's next argument is drawn from the Church of England affording to its members *every means of grace necessary to guide them to the knowledge of the truth, to perfect them in christian godliness, and to prepare them for the enjoyment of future glory.*

This he makes out by shewing, that the common translation of the Bible was accomplished under her auspices, with the authority and encouragement of King James I.;—that she has duly provided for the public reading of the divine records, and anxiously enforces on her members the duty of studying them privately;—that the sacraments instituted by our Saviour are administered by her in all their original simplicity, and represented in their true character without any superstitious alloy;—and that she has prepared for her members, in the Liturgy, a manual of devotion, which admirably combines the earnestness and fervour, with the chaste and reverential soberness of sincere piety.\* The following passage will affectingly commend itself to every heart, which is sensible of having possessed relatives who departed this life in a Christian's faith and fear:

"My brethren, with these prayers, your ancestors have for generations supplicated the God of heaven, many of them from the very seats which you now occupy; with these prayers they approached the throne of mercy for blessings to their souls. These prayers, offered up in spirit and in truth, were the means of procuring for many of them, it is to be hoped, a penitent and contrite spirit, faith in the atonement of Jesus Christ, forgiveness of sins, a renewal of heart, peace and joy in believing, a relish for spiritual and devotional exercises; thus qualifying and preparing them for the enjoyment of that pure and unalloyed bliss, which they are now participating in the presence of God, and in which they will be delightfully employed through all eternity." Pp. 17, 18.

For other grounds of claim (and they are not insignificant) which Mr. Cole advances on the part of the Church, as requiring the strict adherence of its members, we shall refer our readers to the Sermon itself.† A perusal of it we heartily recommend; and this not only for its own merits, but also because our Clergy will thus perceive the practicability, as they must acknowledge the utility, of ministerial endeavours to fix, by reason and argument, the attachment of churchmen to the communion in which they have been educated. We cannot, however, close this article, already too long, without extracting another passage, upon which it is unnecessary for us to remark. The

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\* As justly and elegantly portraying the various beauties and excellencies of the common services of our Church, we recommend with earnestness as well as confidence, a Discourse on this subject by the American Bishop Dehon. It is in the first volume of his Sermons, from the text, "Her clothing is of wrought gold." See also Paley's Philosophy, Book V. c. 5.

† See also the considerations of a similar tendency which Dr. Paley has brought together in his Moral Philosophy, Book V. c. 4.

clerical reader, as well as the layman, will find in it a theme for serious reflection :

"To justify their departure from this apostolical Church, many complain of the doctrine and character of their minister. But if the Church have those claims of attachment, which I have already stated to you, then surely the real unworthiness of an individual minister would be no justification to any member of the Church in quitting its communion. With respect to myself, my brethren, I acknowledge that I have much reason to humble myself before God, for the imperfect manner in which I have performed the duties of my sacred calling. My heart sometimes trembles at the awful responsibility of my ministerial office, and at the thought of that strict and solemn account which I must one day render at the bar of God's judgment-seat. Most earnestly do I entreat you to join your prayers with my own, that, under the influence of the Holy Spirit, I may exert myself with greater zeal, diligence, and fidelity for the time to come. I would entreat your candour, likewise, as well as your prayers, not only for myself, but for my brethren in the ministry. We hold our treasures in earthen vessels; we are men of like infirmities with yourselves; and we therefore humbly hope you will estimate our ministry with charity; at least that you will not impute to our excellent Church, which is almost without spot or wrinkle, that blame which is due only to ourselves." P. 21.

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ART. III.—*A Song to David.* By the late CHRISTOPHER SMART, M.A.  
London: Rodwell and Martin. 12mo, pp. 55, 1821.

*Song to David, written in imitation of Smart, by the Rev. WILLIAM BULLOCK, Missionary of Trinity, Newfoundland.* London: Cock. 12mo, pp. 47. 1827.

So small is the bulk of good sacred poetry in our language, that we should be disposed to hail with pleasure any addition of excellence to the stock. The beauties of that fine yet strange production, with which Mr. Bullock has entered into competition, are such as might well have daunted a rival on the same theme, while some of its absurdities are capable of provoking ridicule which few would have the boldness to brave. We do not quite understand the aim of the new panegyrist of "the sweet singer of Israel," in undertaking "an imitation of Smart." Had he chosen to endeavour to amend the defects of the original *Song*, for the behoof of such lovers of poetry as would wish to see its best energies applied to the worthiest purpose, that of praise ultimately rising to the throne of grace,---the attempt would have been explicable enough. Seeing, however, what we see, we cannot be sorry that he did not attempt it; for in his own verses, Mr. Bullock, however respectably endowed, shows no evidence of powers equal to the task of re-modelling a work of the so many times successful Seatonian prizeman. An imitation of what is written in another language, or in an obsolete dialect of our own, may be easily imagined. Pope's *Messiah*, and version of *Donne*, may give an idea of what we mean; or the expansion of a brief thought or two, into a more extensive web



of meditation, may be fancied, although we remember no very happy example of such a performance. But here we have neither a free translation, nor *rifacimento*, neither abridgement nor paraphrase; but a poem much of the same length, of the same stanzaic metre, the same subject and mode of treatment as its precursor; with, at the same time, a wish, on the part of its author, to avoid similarity of sentiment, imagery, and expression. We think it an unhappy enterprise, and likely to fail in the ablest hands.

The circumstances relating to Smart's Song to David are such as to be deserving of record. It was known that while in confinement, on account of aberration of mind, he had written poetry on this subject, and had indented the words on the boards of the wall of his room, while he was deprived of pen and ink. It seems hard to conceive that five or six hundred lines, of which the poem consists, were all marked down in this way; so, however, it is stated, and the fact is not impossible. The composition was subsequently printed, but whether before its unhappy author's death, we cannot say. No copy of the first edition has occurred of late years, although Southey, Anderson, Park, and Chalmers, were all on the look out for it, and they had the richest poetic collections at their command. About five or six years ago, the editor of the impression of 1821 (of which the title is at the head of this,) discovered a reprint of it in the middle of a quarto miscellany of psalms and hymns by various writers. We decidedly infer that his exemplar must have been a *reprint*, as the original was separately reviewed in some of the periodicals of its day; and it would hardly have been so noticed, had it appeared among a heap of others in the first instance; but we have not the means at hand of verifying this conjecture. It well deserved to be put out of farther hazard of disappearance; and it was accordingly well printed in a portable size, but with no comments, or next to none in amount and value. The editor might well say, that "the solution of sentences was a task so difficult and doubtful" that he dared not undertake it. Yet it ought not to be understood, as if the Song were so perplexed with enigmas as to be generally obscure. We should rather say that it is darkened here and there by the imperfect development of highly proper subject-matter, and, in a few instances, degraded by abrupt transitions from high to mean topics, leaving, nevertheless, its substantial worth unimpaired. To be sure, at times, we may almost say with poor Posthumus,—

" 'Tis still a dream; or else such stuff as madmen  
Do tongue and brain not: either both or nothing:  
Or senseless speaking, or a speaking such  
As sense cannot untie."

Smart has prefixed "The Argument," and this is sane enough:

without it, indeed, we should sometimes find it hard to know what the poet was descanting upon. After an invocation, calling on the Son of Jesse, "the servant of God's holiest charge," to hail and hear,—he deftly touches on twelve points of David's character. We give those of greatness, goodness, and strength:

"Great—from the lustre of his crown,  
From Samuel's horn, and God's re-  
nown,

Which is the people's voice;  
For all the host, from rear to van,  
Applauded and embraced the man,—  
The man of God's own choice.

"Good—from Jehudah's genuine vein,  
From God's best nature, good in  
grain,

His aspect and his heart;  
To pity, to forgive, to save,  
Witness En-gedi's conscious cave,  
And Shimei's blunted dart.

"Strong—in the Lord, who could defy  
Satan and all his powers that lie  
In sempiternal night;  
And hell, and horror, and despair  
Were as the lion and the bear  
To his undaunted might."

Pp. 9, 11, 13.

The Song then celebrates David's poetic talent, and choice of subjects:

"His muse, bright angel of his verse,  
Gives balm for all the thorns that  
pierce,

For all the pangs that rage;  
Blest light, still gaining on the gloom,  
The more than Michal of his bloom,  
The Abishag of his age.

"He sung of God—the mighty source  
Of all things—the stupendous force  
On which all strength depends;  
From whose right arm, beneath whose  
eyes,  
All period, power, and enterprise  
Commences, reigns, and ends."

Pp. 15, 16.

Besides this one great theme, the Argument tells us that the Psalmist found others in "angels, men of renown, the works of nature in all directions;" and in exhibiting the latter, Smart shows much sensibility to external objects. We are next informed, in prose, that "the pillars of knowledge are the monuments of God's works in the first week,"—and, in verse, that,

"The pillars of the Lord are sev'n,  
Which stand from earth to topmost heav'n;  
His wisdom drew the plan." P. 22.

Seven Greek letters, or literal numerals, are then marshalled forth, to be decorated with symbols of the successive days' work at the creation. This is all too cabalistic for our comprehension; if it be founded on the text in Proverbs ix. 1, "Wisdom hath builded her house, she hath hewn out her seven pillars"—(and no very hard text perhaps,) we leave it to more perspicacious hierophants, to connect it with the above recondite interpretation.

Of an "exercise on the Decalogue" it is difficult to make much tally with the declaration, except this sublime stanza at the commencement, and of course exemplifying the first commandment:

"Tell them, I AM, JEHOVAH said  
To MOSES; while earth heard in dread,  
And, smitten to the heart,

At once above, beneath, around,  
All nature without voice or sound,  
Replied, O LORD, THOU ART."—P. 27.

It is in the latter part of the poem, especially, that the failure of this gifted man's mind most evinces itself. The ideas seem to throng together without selection, there is a confusion of perception, little bond of connexion, and the most startling introduction of unexpected subjects in the midst of grave matter—and all this particularly where he intends to illustrate "the virtues of praise and adoration,"—and to give "an exercise on the seasons and on the senses." Yet here, amid incongruous imagery and vague expressions of sentiment, he often, by a rapid touch, hits off a happy resemblance of natural objects. Describing the Seasons, he says,

<p>"The laurels with the winter strive; The crocus burnishes alive Upon the snow-clad earth:</p>	<p>FOR ADORATION myrtles stay To keep the garden from dismay And bless the sight from dearth."</p>
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It is the tact of a picturesque eye which notices "the ermine jealous of a speck,"—and thus describes the kite "strong in pursuit the rapid glade, which makes at once his game,"—"strong the gier-eagle on his sail,"—and, in alluding to fishes, speaks of them as creatures, "which Nature frames of light escape, devouring man to shun." And in lines which themselves are music, he tells us, "The scholar bulfinch aims to catch, the soft flute's ivory touch."

The "amplification in five degrees" of David's merits concludes the poem, and is one of its finest portions; much of it is magnificent. The attribute of beauty affords an extract, less disadvantageously seen apart.

<p>"Beauteous the fleet before the gale; Beauteous the multitudes in mail, Rank'd arms and crested heads: Beauteous the garden's umbrage mild, Walk, water, meditated wild, And all the bloomy beds.</p> <p>"Beauteous the moon full on the lawn; And beauteous, when the veil's with- drawn, The virgin to her spouse:</p>	<p>Beauteous the temple, deck'd and fill'd, When to the heav'n of heav'ns they build Their heart-directed vows.</p> <p>"Beauteous, yea beauteous more than these, The Shepherd King upon his knees, For his momentous trust; With wish of infinite conceit, For man, beast, mute, the small and great, And prostrate dust to dust."</p>
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Pp. 46, 47.

After exhibiting these specimens, it may well consist with much talent in Mr. Bullock to find him unequal to cope with such strains. His Song is sensible, pious, imbued with biblical allusion, void of many of the defects of Smart's, and far more easy of comprehension; but it has not the touches of originality, nor the occasional melody, nor the sublime reach of primary conception, which distinguish the model before him.

We give, as a specimen of the new Song, one of the points of the modern amplification, which is not without merit; nor can we find any other part superior to it in Mr. B.'s ode.

<p>" Kind is the sun-beam on the snow; Kind is the breeze where fevers glow; The voice from harm to warn; Kind is the cresset on the way; And kind to traveller astray The opening eye of morn. " Kind is the man who acts his part To fellow man; and kind the heart That pants the wound to heal;</p>	<p>Kind is the judge to mercy bent; And kind the warrior intent To stay the thirsty steel. " But kinder he, in Carmel's land, When by his servants, his demand The wealthy churl repress'd; And when at Abigail's lament He did his vengeful vows repent, And 'stead of cursing bless'd."</p>
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Pp. 25, 26.

Should there yet be discovered a copy of the original edition of Smart, it would be worth while to ascertain whether some of the blemishes have not arisen from typographical blunders, and to correct them, ere the Song gets incorporated, as it surely will be, in the body of our national poetry.

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ART. IV.—*Original Anniversary Hymns, adapted to the Public Services of Sunday Schools and Sunday School Unions.* By Mrs. GILBERT (late ANN TAYLOR). London: Holdsworth. 1827. Pp. 76.

THERE is no species of composition which seems to be more difficult of attainment, and in which so few appear to excel, as the lighter style of sacred poetry. Watts has, perhaps, surpassed every one in this branch of writing; and amid much that is common-place, and not a little that is objectionable, has produced many hymns, which, for simplicity, piety, and poetical beauty, have not often been exceeded. In our own days, Montgomery has been as successful as any one, and the Taylors of Ongar have furnished us with many admirable hymns of the simpler kind. One of these ladies, who is understood to have been the cleverest, is lately dead; and if her life (written, we believe, by her brother) had not been made the vehicle of much absurd fanaticism, and unwarrantable abuse of the Clergy, we should not have passed it over in silence.

The present work, by the surviving sister, bears, however, such intrinsic marks of the piety and excellence of the writer, and seems in some respects so well adapted for the purposes for which it is designed, that we cannot refrain from noticing it. It is divided into three parts:—"Hymns to be sung by Children;" "Hymns to be sung in the open Air;" "Hymns to be sung by Teachers and Friends." Of these by far the larger number are comprised in the former description: and Mrs. Gilbert would have equally consulted her own reputation, and her usefulness to others, if she had omitted the two latter sorts entirely.

We shall take the liberty of so doing, and shall select two or three hymns, which appear to us best calculated to shew that, if the authoress will condescend to exercise a little more judgment, she may, even without the aid of her sister, do much to supply one of the greatest desiderata in the Christian school-room and nursery :

*"Thanks for many Mercies.*

- "Thanks to the grace that brings us here,  
While thousands go astray;  
That spares us yet another year,  
To this expected day.
- "Thanks for the teachers, dear and kind,  
Who strive our souls to win;  
Thanks that they ever were inclined  
To check us in our sin.
- "Thanks for the sabbaths we have spent,  
The sermons we have heard,  
For every kind encouragement,  
And every warning word.
- "Thanks that we know the joyful sound  
Of life, through Jesus' name,  
And were not born on heathen ground,  
To which it never came.
- "Thanks if we lend a willing ear,  
Or have a heart to learn;  
For God it is who draws us near,  
And gives us grace to turn.
- "But poor and mean our thanks must be,  
For favours so divine!  
Great God, we owe ourselves to Thee,  
Make us entirely thine." Pp. 21, 22.
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- "And have our praises been sincere,  
For all thy favours shown?  
Then let it in our lives appear,  
And not in words alone.
- "When from thy temple we depart,  
And other thoughts intrude,  
Keep us, in lip, and life, and heart,  
From vile ingratitude.
- "Ten thousand blessings we receive,  
Each moment from above;  
Yet how unthankfully we live,  
For such unceasing love!
- "We rise and soon forget the care  
That watch'd around our bed;  
We sleep,—but did we mean the prayer,  
That in our haste we said?
- "Lord, to these thoughtless hearts of  
ours,  
Thy pardoning love apply,  
And send thy Spirit's heavenly showers  
To cleanse us, from on high.
- "The Saviour's blood can wash us clean,  
His Spirit keep us pure;—  
Then, all thy praises we shall mean,  
And then, our heaven is sure."  
Pp. 24, 25.

The following is well worthy of being learned by *grown-up children* :  
and may it be deeply engraven upon their hearts!

*"After Sermon.*

- "Lord, pity the heart of a child  
Apt ever to wander from Thee;  
Our spirits are fickle and wild,  
As wild as a wave of the sea;  
O how can we bid them be still,  
Or turn them from vanity's way?  
But Jesus can say, if he will,  
'Peace, peace,'—and the winds shall  
obey!
- "The warnings which now we have  
heard,  
Already, they seem to have flown,  
Our thoughts have impatiently stirred  
To pleasures and plans of our own;
- And thus we shall ever abide,  
Forgetful of pleasures above,  
Unless we are drawn to thy side,  
By powerful, wonderful love.
- "Yes, speak, and thy Spirit impart,  
That mercy, of mercies the best,  
And each, with a penitent heart,  
Shall fly like a dove to thy breast;  
No more as a wave of the sea,  
Frothed over with vanity's spray,  
But peace shall be spoken by Thee,  
And we, like the winds, shall obey."  
Pp. 38, 39.

ART. V.—*The Church's "Hope," or a late Repentance considered, in a Sermon, by the Rev. J. E. N. MOLESWORTH, Curate of Millbrook. Rivingtons, London, 1827.*

THE circumstances which gave rise to this Sermon are not without interest, and we cannot do better than relate them in the words of the excellent author.

Francis Proudley, who had been executed at Winchester for horse stealing, on the 24th of March, was brought to Millbrook for interment.

He had connected himself with a gang of Gipsies, from whom, notwithstanding the efforts of his friends, he refused to withdraw himself, till at length his offences brought him to that end, to which the lawless habits of the company he kept, and the irregular propensities that inclined him to such company, might be expected to conduct him.

But crime and debasement had not been able to extinguish the sparks of natural and parental affection. Our mind's eye turns with pleasure and refreshment to the gleam of light which develops itself amidst the darker hues of such a character as is presented in the voluntary associate of vagrants, and we may add, the self-destroyed victim of lawlessness and neglect of religion. It is grateful to discover bursting forth, in spite of the clouds of corruption and habitual guilt, gleams of those lovelier and brighter affections of our fallen nature which may yet be said to bear the impress of the Divine Image, and indicate His planting and fostering hand.

Proudley's child, aged two years, had, about a twelvemonth before, been buried in Millbrook church yard. And now, under the deeper and better feelings which the approach of death seemed to have revived, and which are stated by the public journals to have manifested themselves in expressions of penitence, and resignation to his fate, his heart beat strongly with the affections of a father.

He entreated as the only comfort (*save those of Religion*) which could be imparted to him, that he might be assured, before his death, that his mortal remains should repose beside those of his child. His wife, to gratify this desire, walked over from Winchester to Millbrook, and requested the necessary permission.

Much attention was excited by this funeral, and multitudes assembled to witness it. There is indeed in the above relation "traits of feeling which come home to the hearts of people of all conditions, and irresistibly claim their sympathy." The Curate of Millbrook, with a zeal and judgment which, we trust, will be manifest every day more and more amongst the Clergy of our Church, seized the opportunity of speaking a word in season. When the ears of his flock were thus opened, he called upon them to contemplate *DEATH COUPLED WITH CRIME.*

He takes as his text the declaration of our Saviour to the thief on the cross, "*Verily I say unto thee, To-day shalt thou be with me in Paradise.*" He cites the following passage in the Burial Service of our Church,—"*We meekly beseech Thee, O Father, to raise us from the death of sin, unto the life of righteousness, that when we shall depart this life, we may rest in Thee, as our HOPE is, this our brother doth.*"

He first examines the nature of the HOPE here expressed by the Church, and then considers the case of the penitent malefactor. We

are afraid we shall not do justice to the ability with which the preacher has performed his task by the meagre analysis we are about to give.

He shews that the intention of the Church, throughout the office for the Burial of the Dead, is two-fold; (1) to administer consolation to the friends of the deceased, and (2) to raise, from the touching spectacle of a fellow-creature called to his final account, those admonitions which so deeply concern the bye-standers, *mortal and accountable* beings, like him who descends to the grave before their eyes. After some excellent remarks he proceeds,

We do not *affirm* that the deceased does rest in Christ—we only *hope*—we suggest to the surviving friends the *hope* of christian charity, "*which hopeth all things.*"

The Church knoweth that there is "One Lawgiver, who is able to save and to destroy," and that to Him judgment belongeth. She passeth her judgment only during the *lives* of her children, that they may hearken and "*flee from the wrath to come.*" When death has closed the scene, she commits them to "*Him that judgeth righteously.*" She is not insensible to the danger in which many of them, to all *human* judgment, have departed this life; yet over all who have professed the blessed name of Jesus, and have been admitted by baptism into his Church, over all such she pronounces the charitable *hope*, that they may rest in the Lord.—P. 5.

\*\*\*\*\* Infinite Benevolence and Wisdom may see the case, not as we see it: and may discover reasons of mercy which we can neither anticipate nor comprehend.

Therefore she judgeth not the *deceased*. She commits him to the judgment of his God and his Redeemer. She *hopes*—she breathes the language of charity, mingled with *proper caution*. While she offers comfort to the mourners, she warns the congregation of the *covenanted terms* of salvation; she tells them that *they must* be raised from the death of *sin*, unto the life of *righteousness*, if they would rest in God, as she *hopes* their departed brother doth.—Pp. 5, 6.

If this *hope* be applied to a criminal, can you suppose, asks the preacher, it is the hope on which the Church would advise you to rely for your salvation? Who dare say that the sorrow of the culprit is from God? That his repentance is the repentance not to be repented of?

He can scarcely distinguish accurately between the powerful operations of terror, and the supposed impulses of "Godly sorrow." His faith and penitence are like the armour of Saul upon David. He has not "*proved*" them—he would not by *choice* go forth in them to battle. He has had no opportunity of *proving* them by these tests, which reason and revelation concur in pointing out, as the only proofs of their soundness, upon which *man* can with any certainty depend: namely, their influence in enabling us to resist the *assaults of temptation*; and in causing us "*in an honest and good heart*" to bring forth *fruits* meet for repentance.

None of these tests can the man who repents only under the fear of death, have to assure him of the *reality and strength* of his faith, and repentance. He must, therefore, he ought—and so must and ought every christian, who joins him in entertaining a hope of *his* salvation, to mingle that hope with fear and with humility.

A life, or a large portion of a life, spent in crime, and only concluded with a repentance under the prospect of approaching death, does not indeed absolutely shut the door against hope—but unquestionably does present the *most*



*awful and alarming grounds for fear.* We may hope, in that charity which "hopeth all things," that this late faith and penitence may have been sincere, and such as by the mercies of God, and the merits of the Redeemer, may have been accepted.

But we must also in *christian truth*, and in *christian prudence*, regard that as a very doubtful hope; a hope, to which *no man ought to trust who has time to build a better hope*, and to whom salvation is of the slightest importance.—P. 7.

We must now turn to the case of the penitent malefactor, which the author treats clearly and satisfactorily :

Here undoubtedly there is room for *hope*. The expressions of the narrative, as far as they go, say nothing as to the *previous* state of the man's mind, and we may *conjecture*, though we cannot ascertain, that this was his first act of penitence. We may say, *certainly*, that *if* a man's penitence and faith be in all respects like that of the thief upon the cross, he will be forgiven.

But we find many persons extending the application of the example far beyond this. Not content with a charitable *hope*, or with a *conditional* assurance, they presume to offer to the most guilty, from this example, a *certain and infallible assurance* of forgiveness. Not content with assuring him of pardon, *if* he fulfils the conditions pointed out in the Gospel, they presume to assure him (and here lies the fallacy) that he *has* fulfilled these conditions, and is certain of salvation.—Pp. 8, 9.

Observe in the first place, what this man did, to whom Jesus gave the assurance in the text. Consider the circumstances and the acts, in which his faith manifested itself.

He acknowledged Jesus, when, to all outward appearance, he was deserted by all—and when, to any but one of strong faith, his power of doing good must have appeared at an end; and even his commission unauthorised. When did he give his Redeemer glory? Even while his cruel enemies were triumphing over him, and when he was ignominiously "numbered with the transgressors." How did his faith then produce its *fruits*? It drew forth from him a public acknowledgment of Jesus before men—an humble confession of his own sinfulness, and of the justness of those sufferings which it had brought upon him—a just rebuke of his wicked companion, and a charitable remonstrance against his blasphemous revilings—a declaration of Christ's innocence, and a prayer for mercy and admission to his kingdom. These works of faith, under *such circumstances*, were no ordinary proofs. They shewed a state of heart which will not usually be found in one who has surrendered himself to sin in *despite of knowledge and of the grace given to him*.—P. 10.

What, then, is the sum of the whole matter?

There *may* be *especial* mercies to be applied to *extraordinary* cases—there may be *allowances* to be made for *peculiar* situations. But they are to be applied and made, *not by man*, but by God. His covenanted mercies are declared on terms, which will not permit *us* to draw distinctions.

He promises pardon to the true penitent and sincere believer—But he only can *assure* such persons, as we have considered, of salvation, because, generally speaking, *He* only can know, whether the faith, and repentance professed under the dread of death are *genuine*.

We *hope* all things—but we also know that we have but one *safe and plain* rule to follow—to love the Lord our God with all our heart, and all our soul, and all our strength; and our neighbour as ourselves—to believe, and to trust in the merits of our Redeemer, to pray for the aid of the Holy Spirit—to work *diligently* with that Spirit, and thus to show forth the fruits of our faith—ever moving onwards towards the prize of our high calling,—working out our salvation with fear and trembling, and sensible that He who hath committed to us talents, will assuredly *reckon* with us, and expect their due improvement. That we may thus

employ our lives.—thus build *our hope* for the hour of death, and the day of judgment, may God of his infinite mercy grant, through Christ Jesus.—P. 12.

We need not say that Mr. Molesworth is already honourably known to the world by several publications of great merit; and it is with lively pleasure that we notice this Sermon; for it shews that while he exercises himself in the path of learning, he is anxious to promote the spiritual welfare of his flock. This discourse, which thus sets forth the doctrine of our Church and of the Scriptures on a most momentous subject, is well adapted for distribution, and we rejoice to add that it is printed with this view, in a cheap form, and may be had for 4*d.* or 3*s.* per dozen.

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ART. VI. — *Sermons, chiefly doctrinal, with Notes.* By GEORGE D'OYLY, D.D. F.R.S. Rector of Lambeth. London: Rivingtons, 1827.

OF the immense number of Sermons which are almost daily issuing from the press, some are designed for the benefit of the ignorant and uninstructed, some for the use of families, and some for students and the better educated classes of society. The same standard, therefore, cannot in strict justice be applied to every volume of Discourses; and in order to form a critically accurate opinion, it is necessary to keep in view the end and intention of the author in the publication of his Sermons. This is a question, however, which, in many instances, is of no easy determination. The bulk of our published Discourses are written in such an even tenor of correct mediocrity, as, if it does not absolutely unfit them for each of the purposes before-mentioned, is not particularly suited to any of them. Without being chargeable with gross faults, they are destitute of great excellencies; not altogether above the comprehension of the vulgar, yet not well fitted to their capacities; not quite unsuitable for the use of families, yet not adapted to their peculiar wants; not disgusting to the better educated ranks, yet not calculated to attract their attention, and to edify them in the perusal. The greatest number of our Sermons are undoubtedly of this description; and though, in a religious point of view, they may be read by all with advantage, they are not specially adapted to any of those different classes of which civil society is composed.

To this general character the "Sermons" now before us form an exception. It must be instantly apparent that they are not intended for the uninstructed, but for those who have enjoyed the advantages of education; and we shall now enable our readers to judge whether in the execution of this design Dr. D'Oyly has been successful.

The subjects of which he treats are, as expressed in the Title-page of the work, chiefly doctrinal, such as a particular Providence—the

eternal duration of future rewards and punishments—man's original corruption—the sacrament of the Lord's Supper—assurance of salvation—modern Unitarianism—the intermediate state.

On the subject of the particular providence of God, the author has two Discourses, in the former of which he establishes, by invincible arguments, the important and serious truths that the power and providence of the Almighty is over all his works, that the fortunes of individuals and the events of things are entirely at his disposal, and that nothing can befall us, either for good or for evil, without his special knowledge and express permission. But here a question of vast magnitude occurs as to the limits within which this especial interference of the Deity is exercised. On this awful and mysterious subject, opinions have wandered to two opposite extremes, both leading in their application to erroneous and mischievous results. On the one hand, it has been supposed that the Creator, having once established the general laws by which the universe is ruled, leaves those laws to their free and regular operation, neither guiding them by his interference, nor directing them to any special purposes. On the other hand, it has been thought that his arm controls the passing occurrences of life, and that every the most trivial event may be considered as conveying a declaration of his will, in terms which we are qualified to understand and to interpret.

In opposition to these notions, Dr. D'Oyly adopts that middle course which is alone reconcileable with all the ideas we can form of the divine attributes, and with the clear indications of Scripture. That the Supreme Being does exercise a continual agency in the affairs of this world, is declared in the most clear and striking terms by our blessed Lord, when he says to the Apostles, "the very hairs of your head are all numbered," and that "not a sparrow falls on the ground without your Father." This passage plainly implies that nothing is so minute as to escape the notice of God, and that the concerns of the whole creation are the subject of his regard, control, and providential government. Yet it is certain that this government is exercised in such a way as not to contravene the entire free agency of man. It should seem to be rather by the way of an *indirect*, than of a direct and immediate influence; the providence of God being carried on rather by indirectly over-ruling than directly controlling the free-will of man, rather by making the voluntary actions of free and responsible beings conspire to the fulfilment of his purposes, than by immediately interfering with them. The "*modus operandi*," the way in which this is effected, is not revealed, and is perhaps beyond the reach of the human faculties to comprehend. The consideration of our ignorance as to the degree and method of God's special interference in carrying on the designs of his providence, should repress all presumptuous

attempts to interpret his will in the ordinary occurrences of life, while at the same time it precludes us from discovering what may be his design in bringing to pass, or in permitting each particular event. Though we should hold fast the conviction of his constant superintendence, we should be cautious how we pretend to familiar views of his providence and government; how we ascribe to him those results, and those views and objects, which interest us in the low struggles of human interest and ambition. These topics are thus illustrated by our author:—

Darkly indeed, "as through a glass," we see things now; the ways of God are altogether "past finding out" by men's feeble sight; and to no earthly being has "the root of his wisdom been revealed." But amidst the thick clouds of ignorance in which we are enveloped, we are blessed with the cheering light of some great and important knowledge. We are favoured with that knowledge of our unceasing subjection to the government of an all wise, all powerful, and ever merciful Ruler, which must impress upon us a deep and lowly sense of our dependent state; which must stir in us feelings of warm devotion, and animate us to virtuous exertion; which must touch with the sweetest hope the bosom of affliction; which must instil into us a firm conviction, that, amidst the many varying chances of frail mortality, all things are disposed for the best. Above all, we have received that full assurance, on which it most concerns us here to act, that "the great Judge of all the earth will do right;" that He is the declared friend of virtue, the determined enemy of sin: and that this disposition will be most certainly signalized in his final dispensations. For, amidst very much that is dark, mysterious, and doubtful, passing before our eyes,—one truth is plain, traced through all the works of God, stamped upon all His proceedings, confirmed to us by every thing which we know concerning His nature and His attributes, and the ways of His providence. This truth is that, in the final closing of the great account, in the full accomplishment of His sovereign purposes, in the important issue destined to await the grand development of that inscrutable wisdom which has directed His whole scheme of government; all things will conspire to crown with unspeakable and immortal happiness those who have rightly turned to their Saviour and Redeemer with sincere and humble faith, and have earnestly endeavoured to practise the great duties which he has commanded.—Pp. 43, 44.

A subject so important to the feelings and practices of men as the eternal duration of future rewards and punishments, presents a most commanding claim for a serious and dispassionate consideration. Those who have advocated the *temporary* duration of them, have followed two distinct lines of argument, the one founded on the expressions of Scripture, the other on certain abstract reasonings respecting the character and attributes of God. To these two lines of argument Dr. D. replies in the most satisfactory manner, proving that the first is not consistent with the clear and express language of Scripture, and that the latter is founded on partial and mistaken views of the divine procedure towards moral and responsible beings. It is idle, he argues, to object to eternal punishments as incompatible with the *justice* of the Deity, inasmuch as we know not the measure and limits of this attribute. For aught we know, such punishment may be necessary for the correction of other beings ranged in a different scale of the creation,

moral and accountable like ourselves. The hatred of sin inherent in the divine nature may be such as absolutely to require the infliction of eternal punishments. Nor can it be rationally objected to them from their seeming inconsistency with the *benevolence* of the Supreme Being; for, in the first place, we know too little of the design of the divine government to make this a sure and sufficient ground of argument; and in the next place, some traces may be found of a method by which eternal punishments can consist with infinite benevolence.

May not this be part of a great and comprehensive scheme, which, though seemingly hard and severe in its immediate bearing, still is, in its general and more extended end and aim, mainly and supremely benevolent? May not even the immediate effect of such punishments be fully consistent with benevolence in the useful warning thus held out for the amendment of other moral and accountable beings? And, after all, do we not know that, in the house of our heavenly Father, "there are many mansions\*;" and are we not assured that He will "render to every man according to his deeds†?" Are we not therefore fully authorised to believe that the greatest difference will subsist, in the degrees of punishment hereafter to be allotted: and may we not conceive these degrees to be so apportioned, though the duration be eternal, as to suit even our notions of divine benevolence!—Pp. 62, 63.

After an excellent refutation of the objections to this important doctrine, the author adverts to its practical effects with equal force and beauty:

And is it an awful idea, sufficient to overwhelm the soul of man, that the unbending justice of the Almighty Governor will, at the great day of retribution, allot to every individual son of earth, according as he has deserved, a portion, whether of good or of evil, never to be changed? The thought, indeed, of the vast interests which are dependent on our present conduct, of the glorious recompense that may be gained, and, still more, of the fearful penalties that may be incurred, ought to awaken in all men the most serious consideration. It ought to generate in the best of men, a habit of the most guarded watchfulness; it ought most especially to alarm the conscience of the hardened sinner, to rouse him from his insensibility, to convince him of his danger, and so to work upon his soul, as to produce repentance and reformation. But it should in no case give birth to gloomy apprehension and despair. The almighty Being is indeed inflexibly just, a master armed with terrors; a sovereign clothed with the highest attributes of stern authority; but He is also a kind, merciful, relenting parent; one who will receive with open arms the sincerely repentant sinner; who earnestly desires that no soul of man should everlastingly perish; one who, under the Christian dispensation, has effected a gracious atonement for human sins; has opened wide to all the portals of salvation; has promised the assistance of his Holy Spirit to those who strive with earnestness to obtain admission into His heavenly kingdom. Under these consolatory views, afforded in the dispensation of grace from Him who is the God of all mercy, there is, to the true Christian, to the faithful minister of his Master's will, no room for despair; there is every ground of humble but steadfast hope. The fear of eternal punishment is lost in the cheering anticipation of ever during happiness;—of happiness, to be enjoyed in the immediate presence of God himself, such as the heart of man, in his present imperfect state, is wholly unable to conceive.—P. 70—72.

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\* John xiv. 2.

† Rom. ii. 6.

In two Discourses, Dr. D. explains the nature and institution of the Lord's Supper, which he very justly considers to be not merely a *commemorative rite*, but also *the communion of the body and blood of Christ*, wherein the worthy receiver spiritually eats the flesh and drinks the blood of his blessed Saviour; his Christian covenant is renewed; his reconciliation with God is confirmed and ratified; he receives forgiveness of his past sins, and is blessed with the sanctifying grace of God whereby he may avoid sin in future.

We must say, that with Discourse XIV. on Eccles. vii. 16, *Be not righteous over-much*, we are not altogether satisfied. This is confessedly a very difficult portion of Scripture, and has been very variously interpreted, while no text, perhaps, has been so frequently applied loosely and inconsiderately, and sometimes, it is to be feared, hypocritically and profanely. The whole tenor and drift of the Sacred Writings being to enforce virtue and piety, we may be assured that when we are cautioned against "being righteous over-much," and against making ourselves "over-wise," we are NOT cautioned against extremes in respect of TRUE righteousness and TRUE wisdom. Dr. D'Oyly, therefore, in common with many others, understands the precept as a caution against all false pretensions to these excellencies.

A person (says he) may be said to "make himself over-wise" when he mistakes the ends of true wisdom, or when he follows false wisdom instead of true, or when he pretends to possess it in matters where he is really deficient. And so, in a corresponding sense, he may become "righteous over-much," when he professes to be more righteous than others, and really is not so, wearing his religion merely on the outside, and not inwardly in the heart; or when he mistakes the means of righteousness for the end; or when, in some manner or other, he follows and exhibits a false kind of righteousness, instead of that which the word of God, rightly understood, prescribes and enjoins.—P. 344.

According to this view, the passage no doubt yields a valuable sense, but it is certainly not borne out by the proper and literal meaning of the expressions. We may observe that Mr. Holden, in his "Attempt to illustrate the Book of Ecclesiastes," considers verses 15 and 16 as an objection started by the worldling against true wisdom or religion, and thus explains them:—

*Notwithstanding the excellency of wisdom, the worldling objects.* "All these [things] have I seen in the days of my vanity, *namely, that there is a just [man] that perisheth in his righteousness, and there is a wicked [man] that longeth [his life] in his wickedness with perfect impunity.* Now, if such be the case, be not exceedingly righteous; neither be exceedingly wise; *strive not after great attainments in wisdom and virtue; for why shouldst thou "waste thyself away in the pursuit of that which does not profit."* Then comes the answer, "Nay, rather be not exceedingly wicked, &c."

We must now close our remarks. In the volume before us we have found some statements, particularly in the Sermon on man's original corruption, which we could have wished had been differently worded;

moral and accountable like ourselves. The hatred of sin inherent in the divine nature may be such as absolutely to require the infliction of eternal punishments. Nor can it be rationally objected to them from their seeming inconsistency with the *benevolence* of the Supreme Being; for, in the first place, we know too little of the design of the divine government to make this a sure and sufficient ground of argument; and in the next place, some traces may be found of a method by which eternal punishments can consist with infinite benevolence.

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In two Discourses, Dr. D. explains the nature and institution of the Lord's Supper, which he very justly considers to be not merely a *commemorative rite*, but also *the communion of the body and blood of Christ*, wherein the worthy receiver spiritually eats the flesh and drinks the blood of his blessed Saviour; his Christian covenant is renewed; his reconciliation with God is confirmed and ratified; he receives forgiveness of his past sins, and is blessed with the sanctifying grace of God whereby he may avoid sin in future.

We must say, that with Discourse XIV. on Eccles. vii. 16, *Be not righteous over-much*, we are not altogether satisfied. This is confessedly a very difficult portion of Scripture, and has been very variously interpreted, while no text, perhaps, has been so frequently applied loosely and inconsiderately, and sometimes, it is to be feared, hypocritically and profanely. The whole tenor and drift of the Sacred Writings being to enforce virtue and piety, we may be assured that when we are cautioned against "being righteous over-much," and against making ourselves "over-wise," we are NOT cautioned against extremes in respect of TRUE righteousness and TRUE wisdom. Dr. D'Oyly, therefore, in common with many others, understands the precept as a caution against all false pretensions to these excellencies.

A person (says he) may be said to "make himself over-wise" when he mistakes the ends of true wisdom, or when he follows false wisdom instead of true, or when he pretends to possess it in matters where he is really deficient. And so, in a corresponding sense, he may become "righteous over-much," when he professes to be more righteous than others, and really is not so, wearing his religion merely on the outside, and not inwardly in the heart; or when he mistakes the means of righteousness for the end; or when, in some manner or other, he follows and exhibits a false kind of righteousness, instead of that which the word of God, rightly understood, prescribes and enjoins.—P. 344.

According to this view, the passage no doubt yields a valuable sense, but it is certainly not borne out by the proper and literal meaning of the expressions. We may observe that Mr. Holden, in his "Attempt to illustrate the Book of Ecclesiastes," considers verses 15 and 16 as an objection started by the worldling against true wisdom or religion, and thus explains them:—

*Notwithstanding the excellency of wisdom, the worldling objects.* "All these [things] have I seen in the days of my vanity, *namely*, that there is a just [man] that perisheth in his righteousness, and there is a wicked [man] that prolongeth [his life] in his wickedness with perfect impunity. Now, if such be the case, be not exceedingly righteous; neither be exceedingly wise; *strive not after great attainments in wisdom and virtue; for why shouldst thou "waste thyself away in the pursuit of that which does not profit."* Then comes the answer, "Nay, rather be not exceedingly wicked, &c."

We must now close our remarks. In the volume before us we have found some statements, particularly in the Sermon on man's original corruption, which we could have wished had been differently worded;

but, in general, we have perused it with much pleasure and satisfaction. It is not suited to the use of families, nor of the humbler classes, but there is much in it to delight and instruct all those whose education enables them to profit by convincing argument, delivered in a generally vigorous and manly style.

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## MISCELLANEOUS.

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### DEFINITIONS BY THE WESTMINSTER ASSEMBLY OF DIVINES.

MR. EDITOR,—Being persuaded that it would tend in some degree to general edification, as well as afford material assistance to the members of our Church in their discussions with Dissenters on some important points of controversy, to call attention to a few of the definitions given on those points by the celebrated Assembly of Divines at Westminster, I have made several extracts from their Catechisms, which I beg to offer for insertion in your valuable miscellany. Some of these definitions will please your readers by their truth and precision; while others will create surprise from the contrariety they exhibit, to the doctrines often preached in conventicles by persons professing implicit confidence in the decisions of that Assembly.

I remain, Sir, your faithful Servant,

London, March 19, 1827.

S.

Q. What is the chief end of man?

A. Man's chief end is to glorify God; and to enjoy him for ever.

Q. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the Fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Q. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ; repentance unto life; with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a due sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

*Q.* How is the word (of God) to be read and heard, that it may become effectual to salvation?

*A.* That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love; lay it up in our hearts; and practise it in our lives.

*Q.* What is a Sacrament?

*A.* A Sacrament is an holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

*Q.* What is Baptism?

*A.* Baptism is a Sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting unto Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

*Q.* What is the Lord's Supper?

*A.* The Lord's Supper is a Sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits to their spiritual nourishment and growth in grace.

*Q.* What is prayer?

*A.* Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

*Q.* What is it to pray in the name of Christ?

*A.* To pray in the name of Christ, is, in obedience to his command, in confidence on his promises, to ask mercy for his sake, not by bare mentioning of his name, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.

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OBSERVATIONS ON THE ACT (29 Car. II. c. 7.) FOR THE BETTER  
OBSERVATION OF THE LORD'S DAY, COMMONLY CALLED  
SUNDAY.

PROFANATION of the Lord's day, vulgarly, but improperly, called *Sabbath-breaking*, is a ninth offence against God and religion, punished by the municipal law of England. For, besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It humanises, by the help of conversation and society, the manners of the lower classes, who would otherwise degenerate into a sordid ferocity and savage selfishness of spirit: it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness: it imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens; but which yet would be worn out and defaced by an unremitted continuance of labour, without any stated times of recalling them to the worship of their Maker.—4 *Blackst. Comm.* 63.

Such are the admirable observations with which Mr. Justice Blackstone enforces the *policy* of the laws respecting the observance of the Lord's day;—and who can deny their importance? Nor do we think the learned Commentator's opinion less sound, when he states the profanation of the Lord's day to be an "offence against God and religion." We consider, indeed, the Christian Sabbath, the keeping holy of one day in seven, an institution, if not expressly established by our Saviour, provided and sanctioned by the Almighty for the spiritual and temporal benefit of mankind.

The Sabbath was made for man;—not merely as he existed under the Jewish theocracy, but for him as he is found in every age and country of the world. Is it not, then, the duty of human governors to provide, that the people committed to their charge be not deprived of this merciful provision? and may we not add, that it is the duty, as well as the privilege of *every* individual to avail himself of this day, not only to rest from his worldly labours, but to render himself more and more fit to meet his God? Considering the Sabbath in this view, we regard the statutes enacted to ensure its due observation as declaratory of the Divine will: it is, then, with much regret, that we observe expressions are recorded of an excellent judge (Lord Kenyon, C. J.), which seem to imply, that such laws are but *positive* injunctions, the result of mere human policy. His lordship, alluding to the act of Charles II. said, "it was extremely wise to put a mark on that day; by observing it, Christianity may be kept alive."—5 *Term Reports*, 451.

We proceed now to consider the construction which has been put upon this act in our courts of justice.

Although the common law, it may be observed, does not punish a violation of the Sabbath, nor render any bargain or contract made thereon void, yet it never sanctioned any dealing on that day, nor allowed anything to interfere with the celebration of divine service. Lord Coke, indeed, (2 Inst. 220.) cites a Saxon law of King Athelstan, the latter part of which is, *die autem dominico nemo mercaturam facito; id quod si quis egerit, et ipsa merce, et triginta præterea solidis mulctator*;\* upon which Lord Coke observes, "Here note, by the way, that no merchandising shall be on the Lord's day." Thus, then, although Lord Coke, the great expounder of our common or unwritten law, does not affirm the very heavy fine imposed in the reign of the Saxon monarchs, yet he declares it to be law in his time, *that no merchandising should be on the Lord's day*: and it is important that we should bear this in mind when we are considering an act for the *better* observation of that day.

We may here, too, notice the 13th canon.

All manner of persons within the Church of England shall celebrate and keep the Lord's day, commonly called Sunday, according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf; that is, in hearing the word of God read and taught, in private and public prayers, in acknowledging their offences to God, and amendment of

\* This is by no means the severest penalty the Anglo-Saxon laws imposed on those who laboured or merchandised on the Lord's day.—See *Wilk.* 11. n. e.

the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the communion of the body and blood of Christ, in visiting the poor and sick, using all godly and sober conversation.

With respect to the title of the act of 29 Charles II. c. 7, "for the *better* observation," we may observe, it must be understood as referring to prior statutes, as well as to the general provision of the common law.\*

The preamble, which has been aptly called the key to an act, is "for the better observation and keeping holy the Lord's day, commonly called Sunday."

The following are the clauses material to be noticed for our present purpose, which we shall, for the convenience of reference, number 1, 2, 3, &c.

1. That all the laws enacted and in force concerning the observation of the Lord's day, and repairing to the church thereon,† be carefully put in execution.

2. That all and every person and persons whatsoever shall, on every Lord's day, apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately.

3. That no tradesman, or other person whatsoever, shall do or exercise any worldly labour, business, or work, of their ordinary callings, upon the Lord's day, or any part thereof, (works of necessity and charity only excepted.)

4. That every person of the age of fourteen or upwards, offending in the premises, shall, for every offence, forfeit the sum of five shillings.

We will now notice some cases which are excepted out of the operation of the act.

5. That nothing in the act shall extend to the prohibiting of dressing of meat in families, or dressing or selling of meat in inns, cooks' shops, or victualling-houses, for such as otherwise cannot be provided, nor to the crying or selling of milk, before nine of the clock in the morning, or after four of the clock in the afternoon.

6. That if any person or persons whatsoever who shall travel upon the Lord's day, shall be then robbed, that no hundred or inhabitants shall be answerable for the robbery so committed.‡

\* There are four prior statutes. The 27 Hen. VI. c. 5, forbids fairs and markets being held on Sundays; the 2 James I. c. 22, § 28, prohibits shoemakers from selling boots, shoes, &c.; the 1 Charles I. c. 1, by which "bull-baiting, interludes, and other unlawful exercises and pastimes," are prohibited; and the 3 Charles I. c. 1, by which carriers are forbidden to travel, and butchers to kill meat.

† The following are the statutes relative to repairing to church: 5 & 6 Edw. VI. c. 1; 1 Eliz. c. 2, penalty 12*d.* a Sunday; 23 Eliz. c. 1. § 5, penalty 20*l.* a month; and 3 James I. c. 4.

‡ It is said, this clause was inserted in consequence of a case which occurred in Mich. Term, 16 James I.—A person, travelling on a Sunday during divine service, was robbed; he brought an action against the hundred to recover his loss. Croke, Doderidge, and Haughton, justices, held that the hundred was chargeable; but Montague, chief justice, held the contrary, for this, among other reasons—because the law appoints

Now the plain meaning of this act appears to be, to give effect to the common law as propounded by Lord Coke, to prevent *all* worldly business from being transacted on a Sunday, that the attention of men may not be diverted from the duties of piety and true religion, whether public or private. It regards the act, and not the person by whom it is done; its professed object is, that the Sabbath be kept holy. The words in a parenthesis at the end of the clause above, numbered 3, are very important, for they appear to us to be applicable not only to that clause, but also to the preceding one. We may remark, that statutes are written on the parliament rolls without stops. If the legislature had merely enacted that a tradesman should not exercise his ordinary calling on Sunday, it would have been scarcely necessary to have excepted "works of necessity and charity;" but when we refer these words to the preceding clause, we perceive their force,—"*all and every person and persons whatsoever shall on every Lord's day apply themselves to the observation of the same, (works of necessity and charity only excepted.)*" No work, unless it come within the exception. Since, then, a tradesman, and every person having an ordinary calling, is forbidden to traffic on the Lord's day, the 2d clause must be construed to forbid any person whatsoever, whether in the pursuit of an ordinary calling or not, doing the like, especially as it was thought necessary to except the dressing of meat in their families. The language of the 2d clause, though general, is sufficiently precise; it enacts that every person is to *OBSERVE* the Lord's day. Does, then, a merchant or a nobleman *observe* it when he bargains for or sells his horses, carriages, or dogs, on that day? The declared purpose of the act should never be overlooked—for the better observation and keeping holy the Lord's day. Strangely incorrect, then, would be its enacting clauses, if while it controlled the operation of the labourer, it regarded not the profanations of the squire.

We will now refer to the cases which have been decided. The first, which occurred in 1759, is *Rex v. Benjamin Cox, Esq.* 2 Burrow's Reports, 785. This was an application for an information against Mr. Cox, a magistrate, for refusing to receive an information against a baker for baking pies, puddings, and meat for dinner; he (Mr. Cox) being of opinion, that this sort of baking was not an offence within the act of Charles II. During the argument, Lord Mansfield, C. J. observed, "that the Sabbath would be much more generally observed by a baker's staying at home to bake the dinners of a number of families, than by his going to church, and those families or their servants staying at home to dress dinners for themselves." And, in delivering his judgment, his lordship said, "I am not satisfied Mr.

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that men should be at divine service on Sunday, and as it is at the peril of those who travel upon Sundays if they be robbed.—*Cro. Jac.* 496.

A similar case, curious as shewing the state of the police at the time, occurred after the statute 7 Geo. I. (1720.) Mr. Tashmaker and his wife, residing at Edmonton, Middlesex, were robbed as they were going in their carriage to the parish church! Having brought an action against the hundred, it was objected, that they could not recover, as they were *travelling*; but the court held, that going to church could not be considered as travelling within the Act; and the chief justice said, "*if they had been going to make visits, it might have been otherwise.*"—*Conyns* 345, *S. C.* *Strange*, 406.

Cox was wrong: and if he really judged it not to be within the provision of any law, the court would never grant an information against him, even though such an opinion had been erroneous."

Dennison, Foster, and Wilmot, justices, concurred in this judgment; and they thought that this sort of baking was within the above clause numbered 5, as being a cook's shop; for that it was as reasonable that a baker should *bake* for the poor, as that a cook should roast or boil for them.

The next case (A. D. 1777), *Crepps v. Durden*, Cowper's Reports, 640, decided, that a person can commit but *one* offence, and incur but *one* penalty, on the *same* day by exercising his ordinary calling on a Sunday. It was held, in this case, that a baker's baking rolls on a Sunday was within the act.

The *King v. John Younger* (in 1793, reported 5 Term Reports, 449), was to decide the validity of a conviction of the defendant, a baker, for baking meat and pastry on a Sunday for persons, some of whom, it was admitted, could have otherwise provided themselves.

The conviction was quashed, the court holding that this sort of baking was within the spirit of the exception as to cooks' shops: and they relied upon *Rex v. Cox*, the case we have just stated.

Buller, J. observed, "The words of the act are vague and indefinite; and if I were now called upon for the first time to expound the different parts of this law, I should be under considerable difficulties in drawing any precise certain line. First, there is an exception as to works of necessity and charity; then there is a proviso that the act shall not extend to cooks' shops, or victualling houses, *for such as otherwise cannot be provided*; but these expressions are extremely loose, and no certain line can be drawn, as a pure question of law."

Grose, J. said, "The question is not, whether baking for this or that man be a trade, but whether the trade of baking carried on in this way be a work of labour prohibited by the statute. The crime imputed to the defendant is, the having baked dinners on a Sunday. There cannot be any distinction between dressing dinners for the poor and for the rich, as far as respects the baker. It is admitted, that dinners for the former may be dressed; then is it to be endured, that it would be no crime to bake for a man who is too poor to bake at home, and yet that the baker must be convicted on a penal law for baking for another person, who happens to be able to bake at home, a circumstance of which the baker cannot be cognizant. This case, therefore, seems to me to come within the proviso relative to cooks' shops."

Thus, then, we see, that the courts have solemnly decided, that the words—"for such as otherwise cannot be provided," are wholly inoperative, so far, at least, as respects a person dressing or selling meat within the 5th clause of the act as above stated: and it cannot but be admitted, that these words are so indefinite, that it would be impossible to deduce from them any safe practical rule.\*

We now come to the case of *Drury v. Defontaine*, in the Common

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\* The present law relative to bakers' exercising their calling on a Sunday, is contained in 59 Geo. III. c. 36, and 1 & 2 Geo. IV. c. 50. By these acts bakers may bake and deliver meat, puddings, pies, tarts, or victuals, till half-past one in the afternoon; but they are prohibited from baking or selling any bread, rolls, or cakes, on Sunday, except for travellers, or in cases of urgent necessity; and they must not, in any manner, exercise their trade after half-past one.



Pleas, in 1808, and reported 1 Taunton's Reports, 131. Drury, a banker, sent a horse to one Hull, who kept a commission stable for the sale of horses *by auction*, to be sold. Hull sold it by *private contract* on a Sunday to Defontaine, who did not pay for it. Drury brought this action to recover the price; and it was contended, that the sale was void. Chief Justice Mansfield, after stating his opinion, that the statute above cited only made sales void which were transacted in a man's *ordinary calling*, decided, that the sale being by *private contract*, was not an exercise of Hull's ordinary calling, which was that of a horse-auctioneer, and therefore that the sale was good, and that Defontaine was bound to perform his agreement.

We will not stop to examine the nice distinction between a horse-dealer and a horse-auctioneer: it might, perhaps, hence be contended, that a farmer may safely sell his cows, horses, &c. on a Sunday, without infringing the statute, as not being a dealing in his ordinary calling; what we principally quarrel with in this decision is, the position, that the statute applies only to transactions in the course of a man's *ordinary calling*. With great deference to the authority of the learned Chief Justice, we do not hesitate to declare, that, to our plain understanding, this is a very confined and incorrect view of the Act. What is stated to be the reason of the enactment? FOR THE BETTER OBSERVATION AND KEEPING HOLY THE LORD'S DAY, be it enacted, &c. And is there any thing in the Act to restrict the generality of this preamble? By the 2d clause, as above, *all* persons are, on that day, to apply themselves to the observation of the same.

It must, indeed, be admitted, that the 3d clause, as above, applies only to persons having an ordinary calling; but there is nothing in it contrary to the preceding clause, and it cannot, by any sound principles of construction, be held to control or limit the words, "*all and every person or persons whatsoever.*" And surely, if the public labours of a tradesman tend to defeat this object, the private trafficking of an individual, though of no ordinary calling, must have the same effect, particularly as to the private observation of the Sabbath. If a private gentleman, the father of a family, sell his horses, dogs, &c. on a Sunday, must not this have an injurious effect upon himself, his children, and his dependents? Will it not necessarily divert their attention from the exercise of religion? The declared object of the statute is, to restrain all merchandising whatsoever; it is confined, indeed, to worldly labour and business, but it is not confined as to the persons whom it restrains: on the contrary, *all* are enjoined to keep the Lord's day holy, and to occupy themselves in religious duties publicly and privately. It should be observed, too, that the fine imposed applies to all the preceding clauses,—"*to every person offending in the premises.*" Now, did not Defontaine and the horse-auctioneer offend against the 2d clause, by their private contract, and profane the Sabbath? Is not, in fact, that clause, by the above decision, blotted out of the Act? It is, we dare to say, *mala expositio quæ corrumpit textum*.

The next case reported is Bloxsome v. Williams, in the King's Bench, 3 Barnewell and Creswell 232, (1824.) The plaintiff, travelling on a Sunday, agreed to purchase a horse of the defendant, a coach proprietor and a horse-dealer; but it was not delivered, nor the price

paid till the Tuesday following. The horse, which was warranted, afterwards proved unsound, and the plaintiff brought this action to recover the price; and it was objected by the defendant, that the contract, being made on a Sunday, was void. It was, however, decided, that the contract was not completed till the Tuesday, and therefore valid. Mr. Justice Bayley, in delivering his judgment, made some *obiter* remarks, which we cannot pass without some observations. He said,

Assuming, however, that the contract was perfect on the Sunday, the defendant was the person offending within the meaning of the statute by exercising his ordinary calling on the Sunday. He might be thereby deprived of any right to sue upon a contract so illegally made; and upon the same principle, any other person knowingly aiding him in the breach of the law, by becoming a party to such a contract, with the knowledge that it was illegal, could not sue upon it. But in this case, the fact, that the defendant was a dealer in horses, was not known to the plaintiff, he therefore has not knowingly concurred in aiding the defendant to offend the law, and that being so, it is not competent to the defendant to set up his own breach of the law as an answer to this action. If the contract be void, as falling within the statute, then the plaintiff, who is not a *particeps criminis*, may recover back his money, because it was paid on a consideration which has failed.

The vice of this reasoning, if we may venture so to speak, is the same as that which we detected in the case of *Drury v. Defontaine*: it assumes, that the statute is a mere cobweb to catch a humble dealer, while it allows a trafficking squire to go free. This partial interpretation of the Act gave rise to a difficulty which did not escape Mr. Justice Bayley. It is a rule of law, that if any act is forbidden under a penalty, a contract to do it is void. Hence, the learned judge observed, a fraudulent dealer might impose upon an *innocent* person, and escape with impunity, by holding the contract void: and, to avoid this dilemma, he declared, that the contract, with respect to enforcing it against the dealer, was *not* void! We submit, that the true answer to this difficulty is, that no person entering into a contract on a Sunday is *innocent*; for, by this overt act, he manifests, that he is not engaged in the duties of piety and true religion. According to our interpretation of the Act of Charles II., dealing on a Sunday and stock-jobbing, stand on the same footing; neither party concerned in the transaction can claim the assistance of a court of justice.

We may now pass to the case of *Fennell and another v. Ridler*, in the King's Bench, 5 Barn. & Cres. 406, (1826.) This was an action upon the warranty of a horse. The plaintiffs were *horse-dealers*, and the horse was bought and the warranty given on a Sunday; the only question was, whether, under the 29 Car. II. c. 7, the purchase was illegal, and the plaintiffs precluded from maintaining the action: and it was decided that they were precluded.

Mr. Justice Bayley, in delivering the judgment of the court, observed:

The spirit of the act is to advance the interests of religion, to turn a man's thoughts from his worldly concerns, and to direct them to the duties of piety and religion; and the act cannot be construed according to its spirit, unless it is so construed as to check the career of worldly traffic. *It does not indeed apply to all persons, but to such only as have some ordinary calling.*

We have quoted this, simply to shew that the opinion of the learned judge remains unaltered. The following sentence does not agree well with the former: "The statute, in direct terms, provides, *that EVERY person shall apply himself to the observation of the Lord's day publicly and privately.*" Now, how a person can be said to comply with this provision and to be '*innocent*,' who traffics on the Lord's day, though not in the pursuit of an *ordinary calling*, we confess ourselves totally incompetent to conceive.

We may shortly notice the case of *Thomas Smith v. Sparrow*, in the Common Pleas, on the 9th of February last. We take the facts from a report in a newspaper. A broker, on behalf of the plaintiff Smith, agreed, on a Sunday, to sell some nutmegs to the defendant Sparrow. It appears that the contract was frequently assented to and confirmed by the defendant subsequently, but he ultimately refused to complete it, and an action was brought to enforce it, nutmegs having in the interim fallen considerably in value. Best, C. J. held at Nisi Prius, that the plaintiff could not recover, and he was accordingly nonsuited. Upon a motion for a new trial, it was admitted, that the sale was an exercise of the ordinary calling of the plaintiff; but it was contended, that the sale, being made by a broker, and not by the plaintiff himself, and the subsequent confirmation, were sufficient to exempt the case from the operation of the statute. The court, however, were unanimously of opinion, that the verdict was right, and refused to grant a new trial. We have read the judgment of the learned Chief Justice with much pleasure; for we perceive in it no wish to deny to the provisions of this wholesome statute their legitimate force.

*Sandeman v. Beach.* This case occurred at Nisi Prius on the 27th February last, before Abbott, C. J. The defendant Beach is a coach-master, and has a coach which runs between Clapton and London. The plaintiff, on a Sunday, engaged a place at Clapton to go to London, and paid a deposit. The coach did not call for plaintiff at the appointed hour, and he hired a chaise, for the expense of which this action was brought. The jury, under the direction of the Chief Justice, found a verdict for the plaintiff for the whole sum sought to be recovered; but the question, whether the contract was not void, having been made on a Sunday, was reserved for the opinion of the court.

Running a coach on a Sunday was clearly an exercise of the ordinary calling of the defendant, and the plaintiff must be presumed to have had knowledge of that fact. Hence, the observations made by Mr. Justice Bayley, in *Bloxsome v. Williams*, and quoted above, directly apply.

The defendant was the person offending within the meaning of the statute by exercising his ordinary calling on the Sunday. He might be thereby deprived of any right to sue upon a contract so illegally made; and, upon the same principle, *any other person knowingly aiding him in the breach of the law, by becoming a party to such a contract, with the knowledge that it was illegal, could not sue upon it.*

But it was contended by the learned counsel for the plaintiff, that the defendant was licensed by the Commissioners of Stamps to run his coach on a Sunday, and therefore that his so doing could not be held

an illegal act. It is certain, that some cases have been exempted from the operation of the statute of Charles II. by the act of the legislature; e. g. the plying of hackney coaches and sedan chairs, and the selling of mackarel, on a Sunday.\* It must, therefore, be enquired, whether the travelling of stage coaches has been expressly excepted, or whether the licence of the Commissioners is sufficient to control the act of Charles II.

The following are the acts relating to the licences of stage coaches: 19 Geo. III. c. 51. 20 Geo. III. c. 51. 25 Geo. III. c. 51. 7 Geo. IV. c. 33. By none of these acts do we find that the statute of Charles II. has been repealed so as to allow coach proprietors to exercise their calling on a Sunday; nor do we think that the licences which the Commissioners are authorised to grant, can affect the provisions of that statute: and we may observe, that a prior statute is not by implication repealed by a later one, unless the provisions are wholly inconsistent. *Com. Dig. tit. Parliament (R. 9. a.)*

It will, perhaps, be said, that the statute of Charles II. imposing a penalty, it must be construed strictly. But we think the construction we have contended for is fully authorised by the very words of the act; besides, it is not a rule, that courts, in the exposition of penal statutes, are to narrow the construction. *Where the sense is doubtful, they are to be construed in favour of the supposed offender; but where it is plain, they must be literally followed.* 1 Term Reports, 101.

In conclusion, we will venture to enforce our complaint, that the spirit and intention of the Act of Charles have been violated, by quoting

\* By 39 Geo. III. c. 58, § 4, it was enacted, that every parcel brought by any coach to London should be delivered within six hours after its arrival, unless such arrival were between the hours of 4 p. m. and 7 a. m. then within six hours from 7 a. m. It has been decided by a magistrate (Serjt. Sellon, we believe), that coach proprietors are, by this clause, bound to deliver parcels on a Sunday; and accordingly, parcel-carts are driving about at all hours on that day. This is clearly a most unnecessary profanation of the Sabbath; and we apprehend, that neither party would regret if the law were otherwise.

Now, by the stat. 3 Charles I. c. 1. "for the reformation of abuses on the Lord's day," carriers are forbidden to travel on Sunday; and it was decided by the Court of King's Bench, in 1824, that a person who has the care of a van is a carrier within the terms of this act, which, observed the learned chief justice, "ought to receive a liberal construction, being for the better observance of the Lord's day."—*Ex parte Middleton*, 3 Barn. and Cres. 164.

The act anxiously enumerates both carriers and waggoners; and there can be no doubt, but that every carrier, whether the driver of a van or a stage coach, is within the terms. "It is a general rule of construction, that affirmative words in a later statute do not repeal a former, unless there be something wholly inconsistent in the provisions of the two statutes."—Per Abbott, C. J. 2 Barn. & Cres. 324. Now it is certain, that the provisions of this act of Charles I. are not expressly repealed by that of 39 Geo. III. Nor is there any inconsistency; for if, by the former act, the travelling of a carrier on a Sunday is unlawful, the legislature cannot be presumed by the latter statute to have contemplated the commission of an unlawful act,—the arrival of coaches on a Sunday; therefore the arrival in the statute, must be understood to mean arrival on a 'lausful' day, and Sunday should be considered as *dies non*. It is worthy of observation, that in the 5 William and Mary, c. 22, §. 18, the first act passed for the licensing and regulating hackney coaches, it is declared that, "by an act made in the 29 Car. II. intitled, 'An Act for the better observation of the Lord's Day commonly called Sunday,' the standing to hire, and driving of hackney-coaches on the Lord's day are restrained."—*Gibson's Codex*, 240.

the words of that great master Sir Edward Coke, as to the right construction of an act of parliament. (3 Rep. 7 b.)

The office of all the judges is always to make such construction as shall suppress the mischief, and advance the remedy, and to suppress subtil inventions and evasions for continuance of the mischief, and *pro privato commodo*, and to add force and life to the cure and remedy, according to the true intent of the makers of the act, *pro bono publico*.

Let us for one moment pause and ask, is it wise to trench upon those laws which have been enacted for the better observation and keeping holy the Lord's day? Let us ask the mechanic and the labourer, whether their masters' "making haste to be rich," do not readily avail themselves of any plea to add to their present toil? and though the people, for "great earthly covetise be willingly toiled," is it not the duty of magistrates to watch anxiously over the interests of those who cannot protect themselves? But it is not merely the interests of the lower orders which are implicated in this question; the whole frame of society is affected by the profanation of the Sabbath. The voice of reason and experience† loudly teaches that without religion there is no security against crime; and how shall the people *hear*, how shall they be instructed, if they be absent from the means and ordinances of grace? We have statute upon statute, we enlarge our gaols and penitentiaries, we fill the land with treadmills, and set up the gallows at every turn; but still transgressors multiply, and crime increases,—and why? *Except the Lord keep the city, the watchman waketh but in vain.*

*Lincoln's Inn, April 15.*

#### No. 2.—STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

In proof of the position which we laid down in our last number, that Mr. Belsham's translation is unfaithful, we begin with the first chapter of the Epistle to the Romans, the nineteenth verse of which he thus translates: "Because what is to be known of God is manifest among them; for God hath made it manifest to them that they might

\* It is doubtless the peculiar duty of parochial authorities to restrain shopkeepers and other tradesmen from acting contrary to this salutary law; but we cannot think it very creditable to their judgment or their integrity, that they should permit their gold-laced myrmidons to exercise the most vexatious and capricious tyranny over the miserable wretches who retail apples, cakes, &c. in the streets, while the busy shops of the opulent fishmonger and pastrycook are passed by unnoticed. But although we must condemn such partiality, we cannot approve the decisions of those magistrates who refuse to hear *all* informations under this statute, because it is not generally carried into execution. A late Lord Mayor of the City of London declined to put it in force within his jurisdiction, because it was not observed at the West End of the town. It were well if some public-spirited individual would give his Majesty's Justices of the Court of King's Bench an opportunity of telling magistrates who hold such doctrines, that they are *not* legislators; that they do not possess a *dispensing* power; that they are bound to hear every information, and if it fairly come within the words and spirit of an act of parliament, that they have no option, they must convict.

† See a very interesting document—the Report of the Chaplain of Norwich gaol.—CHRISTIAN REMEMBRANCER for March 1827.

be inexcusable." The versions of Schott, Morus, and Jaspis, we are aware, have some resemblance to this; but surely God never manifested aught to men TO THE END that they might be inexcusable; the meaning therefore is, as in E. T. "so THAT they are without excuse." Εἰς τὸ, with an infinitive, does not always denote the end for which a thing is done, but sometimes simply the event, as is shewn by Macknight, Parkhurst, Schleusner, &c.

Rom. i. 32. Eclect. Vers. "Who, *acknowledging* the divine rule of right, *were not aware* that they who practise these things are worthy of death." If the reader be puzzled in divining the sense of this version, we own ourselves unable to assist him; we need not, however, waste time in shewing how unfaithful it is, as a single glance at the original will suffice to convince him of it. We shall only observe that it appears to us something like a bull, and that we cannot reconcile it with the note, which affirms that the Apostle's reasoning is "to prove that the Jews were the most guilty, because they not only WERE AWARE that these actions were criminal, but also, &c."!!

Rom. ii. 3. The words λογίζη ἐν τούτῳ are thus interpreted—"dost thou expect;" a novel rendering among English translators, and we suppose peculiar to Mr. B. We limit this remark to writers of our own country, because we perceive that Schott renders the phrase "sperasne tamen tu." This, it is true, may not make much difference as to the general sense of the context, but it is not an accurate version. The same may be said of Rom. i. 13, which Mr. B. renders—"that I might gather some fruit among you also," and which may be the general meaning, though some think the Apostle means imparting, not reaping fruit; but it is not faithful, the literal translation being, "that I might have, ἵνα σχῶ, some fruit," as in E. T.

Rom. iii. 19. Mr. B. renders the last clause—"so that every mouth is stopped, and the whole world stands convicted before God;" a version which we have not observed any where else. The meaning of ὑπόδικος is *guilty, liable to punishment*, not *convicted*, as is well explained by Morus on the place. Besides, the clause is most naturally rendered subjectively, as E. T. "that every mouth MAY be stopped, &c."

Rom. xii. 7. Mr. B. renders, "Or, if the office of a deacon, *let us attend* to the deaconship;" in which he is sanctioned by Harwood, Schleusner, Rosenmüller, Morus, &c. We will not, therefore, instance it as a mistake; but a little attention to the context will shew that διακονία here means generally any of the stated offices of the Church, and is consequently equivalent to the general term "ministry."\*

Rom. xii. 17. The Apostle says προνοούμενοι κατὰ ἐνώπιον πάντων ἀνθρώπων, which can scarcely mean, as Mr. B. renders them, "Be commendably prudent in the sight of all men;" but rather, "Premeditate, think before, consider beforehand, things honest in the sight of all men." He was probably led to the above version by Locke, Taylor, and Rosenmüller, who, like many others, explain the precept of such prudence and circumspection in conduct as affords no room for scandal; whereas the meaning is, "that we should, by proper previous consideration, take care to render our actions beautiful and

\* See Suicer's Thesaur. Eccles. in voc.



good, even in the eyes of men," as Macknight explains it. The same word in 2 Cor. viii. 21, is rendered, by Mr. Belsham, "providing for what is irreproachable, &c."

Rom. xiv. 5. The latter part in the Eclectic Version is, "Let every one freely enjoy his own opinion." But πληροφοριόμαι means, *to be fully persuaded*, as Rom. iv. 21, where our author renders it, "being fully persuaded;" and the meaning of the clause, in chap. xiv. is, that every one, in the things mentioned by the Apostle, should act according to the conviction of his own mind. Mr. B.'s version is also that of Dr. Doddridge (and it had been adopted before, as may be seen in Poli Synop. and Wolfii Curæ), but the authority of Doddridge in matters of philology is of small account. In critical learning he is greatly deficient, though on other subjects he is generally judicious, always devout, and, in consequence of the piety, the Christian feeling, and good sense, which prevail in the Family Expositor, few works can be more safely recommended to young students.

1 Cor. i. 30. "But of him are ye both justified, and sanctified, and redeemed in Christ Jesus, who from God hath been made wisdom to us." Such is the Eclectic Version, but it is not faithful to the Greek, which literally runs thus—"But of him are ye in Christ Jesus, who of God is made unto us wisdom (or rather, who is made unto us wisdom from God), and righteousness, and sanctification, and redemption."

1 Cor. iv. 15. The Apostle says, "for in Christ Jesus I have begotten you," ὅπως ἐγέννησα, "through the Gospel," which Mr. B. refines into, "I am your Father in Christ Jesus."

1 Cor. v. 9. The expression ἐν τῇ ἐπιστολῇ is rendered by Mr. B. "in the former epistle;" but if, as is generally allowed, this expression be ambiguous, he should have followed his own rule; "Where a word in the original is ambiguous, it is right, if possible, to translate it by a word which has the same ambiguity\*;" which might easily have been done in the present case. We refer with pleasure to Bishop Middleton's remarks in his *Doctrine of the Greek Article* on the place. In the 12th verse of this chapter the Eclectic Version is, "What right have I to judge those who are without? None at all. Do ye judge," &c.; where the words "none at all" are a spurious addition of the translator's.

1 Cor. vi. 14. is thus translated by Mr. B. "And as God has raised up the Lord, so will he also raise up us by the same power;" in which he follows Harwood and Wakefield. But the authorized version is so evidently true to the original, that it is surprising any one should think of rendering it otherwise, "And God hath both raised up the Lord, and will also raise us up by his own power." Mr. B. thus renders the second clause of the succeeding verse, "Shall I then take these and bestow them upon an harlot?" This is a surprising mistranslation; and the more so, as he acknowledges in the note, that it may be "more literally rendered," as in E. T. "Shall I take the members of Christ, and make them the members of an harlot?"

1 Cor. vii. 7. Eclectic Version. "But I wish all persons to be as I would be myself;" whereas the propriety of the Greek idiom requires



it to be rendered as in E. T. "I would that all men were even as I myself," *ὡς καὶ ἐμαυτὸν*, i. e. as I am. The word *ἀγάμοις* in the following verse is rendered by Mr. B. "to widowers;" but the meaning of the term is, *unmarried*, and the context shews that the apostle intends to include all who are not married, as the sceptical Semler observes; "*τοῖς ἀγάμοις* hic de utroque sexu; tam de viris quarum (*quorum*) conjuges aut mortuæ aut aliter solutæ fuerant, quam de mulieribus, quæ porro jam non erant conjuges\*." He might have added bachelors. It is strange that the same rendering should have been adopted by Bishop Pearce, who appeals to the Syriac version, which Schaaf translates, "*iis quibus non sunt uxores*," and very correctly; but the Syriac translator may have used this phrase for the *unmarried*, as well as for *widowers*.

1 Cor. viii. 4. Eclectic Version. "We know that an idol *hath* no existence in the world." How this can be extracted from the Greek, *οἶδαμεν ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ*, we cannot comprehend. If an idol be, as Dr. Harwood's "Liberal Translation" has it, "a mere fictitious creature of the imagination," it has nevertheless an existence in the world, though only in the mind. E. T. "we know that an idol is nothing in the world;" that is, is no divinity, but a mass of inert matter, is perfectly correct, "*Idolum Ethnicorum nil nisi vanum nomen*." Jaspis in loc.

1 Cor. ix. 18. Eclectic Version. "That while I preach the gospel, I should make it unexpensive by not using to the utmost my right through the gospel." Now *εἰς τὸ* before an infinitive does not mean *by*, but *to the end that*, or *so that*; but Wakefield's version of the last clause is, "in not using to the utmost my privilege in the gospel;" and this with our author is authority from which there is no appeal.

1 Cor. x. 16. Eclectic Version. "The cup of blessing *over* which we give thanks." In this Mr. B. follows Wakefield and Harwood; but if this trio are right in their rendering of *τὸ ποτήριον ὃ εὐλογοῦμεν*, it is not easy to perceive why the second clause, *τὸν ἄρτον ὃν κλῶμεν*, should not be rendered, "the bread, or loaf *over* which we break;" the absurdity of which is too great for even these critics to adopt. If language have any determinate meaning, the Greek must be rendered as E. T. "The cup of blessing which we bless," and "the bread, or loaf, which we break." In the 29th verse of the same chapter Mr. B. renders *κρίνεται* by "abridged," a sense of the verb which is unexampled; and in the following verse, "to be censured" cannot be thought to come up to the force of *βλασφημοῦμαι*.

1 Cor. xi. 18. Eclectic Version. "I hear that when you meet together as a church." But *ἐν τῇ ἐκκλησίᾳ* (Griesbach omits the article) cannot mean *as a church*, but *in the church*, the place of meeting, as is evident from ver. 20 and 22.† Mr. Belsham, however, says the words are *ἐν ἐκκλησίᾳ* without the article, not knowing that its omission, in this application, makes no difference in the sense, as nouns frequently become anarthrous after prepositions. In the next verse, *αἵρέσεις* is not properly rendered by "separations;" for, as Macknight observes, "in this passage *heresies* are represented as something different from, and worse than the *divisions* mentioned in the preceding verse."

\* Paraphrase in loc.

† See Semler's Paraphrase in loc.

1 Cor. xiv. 2. Eclectic Version. "He speaketh mysteries to himself;" which is a gloss, not a translation, and following Wakefield as usual; for allowing that πνεύματι may be used adverbially, it should in that case be rendered, "in his mind, or spirit, he speaketh mysteries." But why may not the words be understood with Jaspis, "Spiritu afflatus occulta proloquitur."\*

1 Cor. xv. 12. Mr. B. renders the words ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν, "that a resurrection of the dead is impossible;" and so likewise in the next verse. It is countenanced by Harwood and Rosenmüller, but the received version clearly gives the literal rendering, "that there is no resurrection of the dead;" which seems to us better suited to the scope of the apostle's argument. In the 15th verse of this chapter the Eclectic Version is, "We are also detected (literally, 'we are found,' εὐρισκόμεθα,) as false witnesses concerning God, because we have testified, in the name of God, that he raised up Christ." But whatever may be the meaning of κατὰ τοῦ Θεοῦ, whether "against God," or "concerning God," or "by or through God," it certainly cannot mean "in the name of God." Yet Mr. B. says, that this is Whitby's version; though this valuable commentator only observes, that the phrase may be rendered *per Deum*, by God. In the 35th verse of the same chapter we have another example of the author's carelessness in citation. After his guide, Gilbert Wakefield, Mr. B. thus renders the first clause, "But some one will say, Why are the dead to be raised?" and in the note observes, "πῶς, *qua ratione*, Matt. xvi. 11. Mark iv. 10. Schleusner;" which is a garbled extract, and not all to his purpose, for *qua ratione* signifies "in what manner," or "how," of which he does not seem to be aware. This eminent lexicographer, indeed, afterwards remarks, "Potest tamen, h. l. πῶς etiam *cur*, *quare* verti, ut sit i. q. *cur*." We are not disposed to acquiesce in this dictum, believing as we do that πῶς means *how*, *quomodo*, and not *why*, *quare*; and if it ever did denote *why*, we think it cannot have this signification in the verse referred to; but we merely adduce the author's version and note to shew his negligence in the employment of his authorities.

Hitherto the instances of erroneous translation are taken from the Eclectic Version of St. Paul's Epistle to the Romans, and first Epistle to the Corinthians; and, should it be deemed necessary, we pledge ourselves to produce others in abundance from the remaining epistles. To evince that this is not a merely gratuitous assertion, we shall refer to several texts of which he has mistaken or perverted the sense. As a particular examination would be tiresome, we shall rest satisfied with a bare reference, being convinced that our assertion will be fully borne out by a comparison of the following passages with the original: viz. 2 Cor. i. 17, 23. vii. 8. viii. 2. x. 12. xii. 2, 3. xiii. 5. Gal. i. 1. iii. 8, 10, 14. iv. 6, 16. Ephes. i. 7, 14. ii. 16. iv. 7, 22. vi. 24. Phil. i. 5. ii. 2, 12, 13. iii. 14. Col. i. 6, 23. ii. 1, 8, 9. Philemon 6, 11. 1 Thess. i. 4, 10. ii. 4. v. 3, 5. 2 Thess. i. 11. ii. 2, 4, 11. 1 Tim. i. 11, 15. iii. 13. iv. 14. v. 12, 16. 2 Tim. i. 3. ii. 22. iv. 3, 11, 18. Titus i. 12. iii. i. 8, 10, 11. Heb. i. 14. vii. 24. x. 5, 39. xi. 26. xii. 2, 25.

\* See Doddridge on the place.

Should the scholar, who peruses these pages, compare the "Eclectic Version" of these passages with the original, he will find them in some way or other misrepresented. We did not note down all the texts which, in the course of examination, appeared to us faulty, nor of those which we noted down have we produced the whole; yet those above cited and referred to constitute a formidable list of mistranslations, not to be equalled either in frequency or magnitude in any versions except those issuing from the Unitarian School. In many instances, indeed, Mr. B. has defended his false renderings by adducing the authority of preceding commentators, and he has occasionally sheltered himself under such names as Pearce, Doddridge, and Newcome, names never to be mentioned without honour. But these excellent men would have blushed could they have foreseen what use would have been made of those parts of their writings which are not exempt from the blemishes of human infirmity, and in which recent researches have shewn them to be most deficient and most vulnerable. It is a sorry excuse for error, to allege that others have erred before. Perfection is not to be expected in any work of man, and least of all in literary productions; but what opinion ought to be formed of a writer who in scores of instances deserts the general stream of his predecessors in the same department of learning who are right, in order to follow one or two who happen to be wrong? If it proceeds from knowing no better, however he may deserve our pity, he cannot command our respect: if it originates in the wish to skulk from censure beneath the shadow of some venerable name; or to induce a belief that some admired authors support a cause from which their fixed principles are adverse, it is a conduct, the meanness of which we shall not designate by its proper appellation.

Should it be allowed that, with respect to some of the mistranslations above pointed out, a difference of opinion may exist, there will remain sufficient, both in number and importance, not only to shake our confidence in the translation, but absolutely to compel us to reject it with unhesitating indignation. Errors proceeding from ignorance, or from carelessness, which in a translator of the Holy Scriptures is equally culpable with ignorance, and not committed in a few solitary instances, but perpetually occurring, are an irrefragable proof that the writer has undertaken a task to which he is incompetent. That such errors predominate in the "Eclectic Version," no one can reasonably doubt, who will be at the pains of examining the examples cited, and the passages to which we have referred. But these, be it remembered, form only one part, and the least considerable part, of the evidence of unfaithfulness. The innumerable and glaring misrepresentations of texts relating to articles of faith must be thrown into the same scale. There is scarcely a single text which has been generally thought, in all ages of the church, to substantiate the doctrines of the Trinity and the atonement, and their number may be easily imagined by those who have any acquaintance with the subject, which are not vitiated in the "Eclectic Version." If, therefore, we add the many passages which are distorted through Socinian prejudice, and a blind attachment to a particular system of opinions, we may with great justice pronounce this attempt, not a VERSION, but a PERVERSION of the Epis-

tles of St. Paul. Doctrinal errors are of the first importance, as they obscure and adulterate the christian revelation, and, by undermining the principles, impair the efficacy of our holy faith. Hence they are worthy of the severest castigation, though, for reasons previously given, we have declined this office.

Notwithstanding our avoiding the discussion of texts relating to the articles of the christian faith, we need not scruple to infer, from an examination thus limited, the general unfaithfulness of the "Eclectic Version." Finding it erroneous in so many parts of lesser moment, it is natural and justifiable to conclude, that it is equally erroneous in others of still higher importance. What reliance, at least, can be placed on a translation in which palpable mistranslations are throughout discoverable? Can it be supposed that, while it is defective and inaccurate in so many other passages, it is correct in rendering those which have been controverted? But we take up still higher ground, and assert without fear of contradiction, that a translation of the Scriptures which is chargeable with perpetual and pervading error, cannot be deemed worthy of consideration in investigating the sense of the texts usually adduced in vindication of the orthodox belief. If it be shewn to trip in numberless passages comparatively plain and simple, it cannot be appealed to as authority in such as are more complicated, and where inveterate prejudice, pre-conceived opinions, and a variety of circumstances combine to delude the judgment. Error in the former necessarily leads, not only to the suspicion, but to the certain conviction of error in the latter. Hence, although we have restricted ourselves, as far as it was practicable, to the adduction of passages not involving doctrines, we are convinced that, in the judgment of all impartial persons, we have done amply sufficient to prove our position, that Mr. Belsham's version is **GROSSLY UNFAITHFUL**; and with this character attaching to it, we must of necessity conclude, that it is not justly entitled to any weight in the Socinian controversy.

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#### COLLEGE TESTIMONIALS.

MR. EDITOR,—I perfectly agree with your correspondent T. W. O. on the responsibility which attaches itself to colleges, in granting testimonials for orders: and it is indeed *much* to be regretted that they are not more scrupulous in signing these important documents; in my opinion, however, the consideration which should entirely influence them in refusing testimonials, should arise from loose and disorderly conduct, *not* from insufficiency of learning. Before a candidate is entitled to his degree of B. A. in *this* university, he is subjected to a strict examination, of which the elements of theology form an important part; for if he betray ignorance on this subject he is not permitted to proceed in his examination during that term; therefore, when a candidate has been approved by his examiners, we may fairly conclude that, as far as relates to theological knowledge he is entitled to his College Testimonials; i. e. he is considered prepared to be presented to the bishop for a more rigid and minute examination; and if he *then* should be deemed by the chaplain in any respect incompetent for the

sacred and important office of a deacon, he ought to be rejected; but with this, I conceive, a college cannot interfere, without intruding upon the province of episcopal inquiry.

*With the moral conduct, however, of every member of his college, it is in the power of the dean to make himself acquainted.* It is therefore a feeling of false kindness which induces a college to give testimonials to those, whom they must be aware are fit for any thing rather than the ministers of Christ. But the disgrace which is likely to fall upon the Church in consequence of the conduct of such unworthy members, and the hazard and peril to which the eternal interests of the people committed to their care may be exposed, ought to far outweigh private feeling toward such characters. If it were understood that testimonials would invariably be withheld from those whose conduct during their residence in the university was immoral and vicious, an effectual curb would be imposed upon *many*, who, under the present negligent mode of signing testimonials, are a source of perpetual trouble to their tutors, and, it is to be feared, will be far from "*approving themselves as the ministers of God.*"

The tribute of respect paid to our worthy Regius Professor of Divinity is justly due to his eminent talents and useful services. His lectures are always well attended, often by those who have obtained their certificates at a previous course, and are listened to with profound attention; indeed, it may be safely affirmed that no one can attend them without receiving considerable information, unless he follow the example of the adder, which "stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely."

Oxford.

F.

MR. EDITOR,—I perused the article in your last number on this subject with infinite surprise. I confess I was before ignorant that Bishop Blomfield had, in his Primary Charge, distinctly accused "grave and learned men in their corporate capacity," the masters and fellows of the colleges in the two universities, of setting their hands "to that which each individual of them knows to be false." That such an accusation, coming from such a quarter, and put forth in so authoritative a way, should be passed over unnoticed, is to me incomprehensible. Even if the accused must plead guilty, is there nothing to be said in extenuation? To extenuate, I apprehend, is the object of your correspondent T. W. O. a justification he certainly has not produced. There are, however, some parts of his communication to which I wish particularly to direct your attention; and need I say that a subject so closely connected with the discipline of our universities, the nursing mothers of our venerable Church, is deserving of your especial regard.

T. W. O. among other results of his inquiries in Cambridge, gives the following:

When a person has been rusticated, or admonished by the college, or his conduct has not been satisfactory to the master or tutor, a threat is sometimes held out, that if he does not conduct himself better for the future, he will not be allowed to have Testimonials: *but the instances in which these threats are put in force are very rare.*—P. 237.

Does not this authorise us to say, that testimonials are rarely, *very rarely*, refused to ANY ONE? Though the conduct of a student may not be satisfactory to the master or tutor, though he may be publicly admonished, nay, though he be rusticated, yet the college will grant him testimonials!! Now, without pretending to any particular knowledge of the general character of the students of our universities, it may safely be asserted, that if testimonials are granted to *any one* who applies for them, they who certify, if they know any thing about the applicant at all, must frequently "set their hands to that which each individual of them knows to be false."

Considering, then, College Testimonials as a corporate act, as simply testifying, that the individual has conformed to the regulations of the college, have we not here a distinct admission by T. W. O. that they are most shamefully abused? and is not the accusation of the Bishop of Chester fully confirmed?

If the colleges are disposed to deny the fact adduced by T. W. O. and upon which I have reasoned as above, let them make a return of the number of individuals who have been refused testimonials, and of the number expelled; the result will shew the whole number who have been deemed unfit.

Although, then, I think, T. W. O. has entirely failed in shewing that the colleges have done their duty, it seems to me, (but I must confess my ignorance of college discipline), that the prelates of our Church act most unwisely if they press the colleges to certify as to matters which do not properly fall within their cognizance. It is deeply important it should be settled as to what a college should certify: with this view I propose the following question for the consideration of your collegiate readers — WHAT IS THE EXTENT AND NATURE OF THE KNOWLEDGE WHICH THE MASTER, DEAN, AND TUTOR OF A COLLEGE NECESSARILY HAVE OF THE STUDENTS?

Observe, I say *necessarily* have; for, of course, circumstances may render one student better known than another, and yet there can only be one form of certificate, which should only extend to the usual degree of knowledge. Now if the fact be, that the testimonials which a master, dean, and tutor, could *honestly* give, would not be sufficient to satisfy a bishop as to the life and conduct of the person seeking to be ordained, I must say, with T. W. O. that the bishop should require the candidate to bring a certificate from some credible persons to whom he is well known. Nay, if a bishop act upon testimonials signed by individuals whom he knows not to have a competent knowledge, or to be capable of asserting what they know to be false, how is he excused?

Let, then, the bishops require only of the colleges such testimonials as the nature and extent of their knowledge enable them to give; and let the colleges unite in a conscientious bond to acknowledge the worthy only as their sons, and we may hope that this truly *scandalum magnatum* will be removed. Many more observations crowd upon my mind, but I will not detain you longer, at present, on this very painful subject.

April 18.

S. T.



MR. EDITOR,—Permit me to make the following remarks on a paper in your last number, on the subject of College Testimonials.

The writer argues (p. 238), that "the master of a college cannot refuse testimonials to a student of his own college, on the ground that he is not sufficiently known to him; for the very circumstance of his not being known to him is, as far as it goes, a reason in his favour; for if he had offended against the regulations of the college, he would have brought himself under the notice of the master. And the same observation will apply, in some measure, to the dean, tutor, and fellows." Now, in all well-governed colleges, the Head knows something more of the character of the students, than merely that they have, or they have not, been brought before him for open violation of college discipline. The master, dean, and tutors, are *in loco parentis*; and I know several colleges in which all these parties are well acquainted with the moral and religious habits of those placed under their care. Indeed, as they are responsible for the tenor of their lives as far as it is in their power to influence them, it seems somewhat absurd to suppose, that their testimonial amounts to no more than that the individual to whom it relates has been guilty of no tangible breach of college discipline. I see not, therefore, with what justice the writer can intimate that the "bishops press upon the colleges a form of testimonial which they cannot conscientiously make use of." (p. 240.) For my own part, I have spent some short time in a college office, and was not singular in making myself acquainted with the moral and religious characters of the young men. In many instances of misconduct, which were not amenable to college rules, but which argued a want of sober and Christian principle, I have reminded the offender of the profession to which he was proposing to devote himself, of the testimonial which he would hereafter call upon me to sign, and put it to his own conscience to say, whether I could sign it without a change being effected in his general conduct. I rarely found this appeal fail of good effect. And in the case of application from a candidate whose residence had ceased before I came into office, I had no hesitation in following the signature of my senior brother tutors, who, I was aware, were acting on the same principles.

Instead of lowering the tone of the testimonial, I should rather propose, that every future candidate for orders should, at three years before the proposed time of his ordination, if he be then resident at the university, formally signify to the college authorities the choice of his profession. I would have them thereupon furnish him with a copy of the testimonial which he would hereafter require them to sign, and remind him, that his studies and the tenor of his conduct, must henceforth be in conformity to expressions of the document, and to the sacred office to which he aspires. Such a measure would, I think, obviate the objections which your correspondent states; and would tend to produce in the university a distinction between the clerical and lay students, answering, in some degree, to their future relative employment, and relative character in society.

C. G.

The writer of this letter, on whose information we can rely, assures us, that according to the ordinary practice of his university (Oxford),



the heads of colleges, and much more the deans and tutors, are well acquainted with the characters of their undergraduates; and that a sense of the obligation which lies upon themselves to influence them as far as in their power, though felt in different degrees in different colleges, is widely diffused and generally acknowledged.—ED.

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A PARISH CHURCH WITH A PAROCHIAL CHAPELRY  
ANNEXED.

THIS union arises not from the foundation of a chapelry within a parish, but from the union of parishes, where one was considered as the parish church, and the lesser kept up as a parochial chapel for convenience of the inhabitants, and after that the presentation has been to the principal *cum capella annexa*. There is no such thing as a presentation to a parish church *cum capella annexa*, where there are chapels of ease, within time of legal memory; which are of no consideration in law, but merely voluntary and *ad libitum*, and gain no right. See 2 Ves. Sen. Reports, 428, tempore Hardwicke.\*

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ON THE PREJUDICES AND ENMITIES OF NATIONS.

“ No more shall nation against nation rise,  
Nor ardent warriors meet with hateful eyes,  
Nor fields with gleaming steel be cover'd o'er,  
The brazen trumpets kindle rage no more;  
But useless lances into scythes shall bend,  
And the broad falchion in a ploughshare end.”

POPE'S *Messiah*.

*To the Editor of the Christian Remembrancer.*

SIR,—I THINK that the teachers of religion and morality cannot employ themselves more usefully than in reading an occasional lecture to nations as well as to individuals, since the well-being of the human race depends no less upon public than upon private virtue; and, strange as it may appear, many men do make a distinction between them, and while they order the course of their domestic lives by the precepts of Christianity, forget or deny the application of the same precepts to their duty as citizens of the world.

In rude ages, the intercourse that takes place between neighbouring countries is chiefly hostile. Unlettered soldiers have no curiosity about the laws or manners of their enemies; no anxiety to promote any interchange of friendly offices; no thought but to kindle and feed those flames of discord in which alone they look for profit and for honour. There

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\* By the common law, a bishop has power, with the assent of the patrons and incumbents, to unite churches. Gibs. 920. See also the Statutes 37 Hen. VIII. c. 21; 17 Car. II. c. 3; and 4 & 5 Will. & Mar. c. 12, respecting the union or consolidation of churches.

is some excuse for barbarians, since man is naturally a "pugnacious animal;" and until his intellectual energies are called into action by the light of knowledge, perhaps the noble game of war is the only effectual remedy against the torpor of indolence. But as civilization advances, we look for better things; and where the religion of peace prevails, we expect that social charity shall not be circumscribed by land-marks. Experience, however, has hitherto disappointed our hopes. The elements of discord will not sleep, and even when the sword is in its sheath, the tongue and the pen are busy in stirring up new strifes: pride and envy, insolence and fear, alternately trouble the waters; and, between the love of ourselves and the hatred of our neighbours, it comes to pass, that, in the opinion of many, true patriotism can only be evinced by abusing all things of foreign growth or name. But while such sentiments and practice prevail, how can there be peace on earth—that peace which the common Lord and Master of us all bequeathed to the world, and solemnly enjoined upon all who should assume his name? I am sorry to say that our own country is deeply culpable in this respect, and France no less; and it is with reference to them that these remarks have suggested themselves to me. France and England are near neighbours, and, in barbarous times, were constant foes; and the pernicious notion that they are natural enemies, has contributed what it could to make them so. English soldiers and sailors are studiously instructed to hate Frenchmen; and there may be some advantage in this, for hatred is one of the most active sinews of war, if war there must needs be. But why must English authors hate French authors, and English travellers ridicule whatever they find in France, from the construction of a diligence to the Code Napoleon? The pacific interests of neither country are promoted by malice and mutual revilings. Trade, manufactures, arts and sciences, are best cultivated by the friendly rivalry of all civilized nations. They languish in war, but they suffer still more from the deep prejudices that are engendered by political, literary, and social factions in time of peace.

Ever since the Temple of Janus was shut in Europe, in 1816, there has been nothing but crimination and recrimination, in words and print, between England and the Continent, until this day, but especially between England and France. Like ferocious bears, exhausted and torn, they lie growling at one another till they gain strength to renew the combat. Reviews, magazines, newspapers, plays, farces, travellers' journals, and squibs in prose and verse, have been pelted and re-pelted across the Straits between Dover and Calais, till, in the emulation of each party to keep up the strife, it has been quite forgotten who first begun, or for what reason. Matters, however, have come to such a pass, that John Bull now swears there is nothing in the French dominions worth smuggling except kid gloves; and his antagonist over the water is equally convinced that foot pavements are the only good things in England. As the debate has been thus brought to issue, it is to be hoped that it may be settled at last, and that a calm will shortly succeed so great a storm.

The pacification of nations is an object above the skill of diplomacy; for where hatred is, there will be strife. It must be effected, if at all, by the mild spirit of Christian philosophy—the common inheritance of

the civilized world—which teaches men that peace and kindness are the true foundation of public prosperity, as well as of private happiness. The inclination of most of the European governments seems now to be pacific; that of our own is certainly so; but statesmen and ambassadors will sign treaties in vain, until the fierce and foolish jealousies of the people can be assuaged, and men of different countries will believe that there is much to admire and much also to learn both among their neighbours and their enemies.

Whoever thinks that all wisdom and truth are confined to his own country, does but betray his ignorance of the great world in which he lives. As the gifts of nature are variously distributed to different regions of the earth, so are the moral and intellectual qualities of men in some degree dependent upon the soil and sky. But there are, besides, a variety of moral circumstances which have all their influence upon the sensitive spirit that animates our clay. Government, religion, laws, and customs, multiform as the caprices of chance and human wit, wise or foolish, true or false, distil their virtue or their venom into the body politic and the body social; and produce there as many peculiar phenomena as the physician attributes to air and diet in the natural body. The passions of the human heart are every where the same, but their effects vary with the impulses that act upon them: the philosopher, who would study man in his collective and social capacity, must not confine himself to a single corner of the inhabited world; and the philanthropist is unworthy of his name, whose benevolence is restricted by the artificial boundaries of territory and language. True philosophy and genuine Christianity know neither prejudice nor party. Let us give and receive instruction, that, if it be possible, we may make the world a little better and happier than it is.

In the prayers of the Church we publicly beseech Almighty God, “to give to all nations unity, peace, and concord,”—“to have mercy upon all men,”—“to forgive our enemies, persecutors, and slanderers, and to turn their hearts.” But how often do we betray another spirit in our actions! The press overflows with the effusions of vulgar and venal writers, who labour to set nation against nation, and kingdom against kingdom; and while peace is on our lips, hatred is in our hearts. These things must be reformed altogether, or we belie the Master whom we profess to serve, and make the commandment of none effect. “*Peace I leave with you, my peace I give unto you.*” But our present practice is inconsistent with peace, and inconsistent with the christian law. When the true spirit of the gospel prevails among men, wars shall cease in all the world, and the peace-makers shall inherit the earth. “*They shall not hurt nor destroy in all God’s holy mountain, for the earth shall be filled with the knowledge of the Lord as the waters cover the sea.*”

I am, Sir, your obedient servant,

PACIFICUS.

## MONTHLY REGISTER.

## SOCIETY FOR PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

WE have great pleasure in acquainting our readers that a public meeting on behalf of this Society, will be held in the Freemasons' Hall, Great Queen

Street, on Friday, the 22d instant. It is understood that His Grace the Archbishop of Canterbury will take the chair at one o'clock precisely.

## PAROCHIAL SCHOOLS;—DURHAM DIOCESAN SOCIETY.

*Thirteenth, Fourteenth, and Fifteenth Annual Reports.*

WE have been much pleased by the perusal of these reports. Not dealing merely in generalities, they enter into the most minute circumstances, and by means of compendious tables, they furnish much information in a small compass. We shall allude to some of the facts with which they furnish us.

We have often strongly enforced the propriety of making the children of the poor in all schools pay a certain sum: we find a fact stated in the 13th Report, which corroborates this opinion.

"The infantine admission in the Barrington School (and in others) has caused, as will be perceived, an apparent excess, in the older boys, of *time in School*. The first class of the Stockton School have not attended two-thirds, and that of the Sunderland School, who are doing nearly the same exercises, have not attended one half of the *time*. But this last case is easily explained. The Sunderland School has been in operation two or three years only; and, on the general admission, from which period their *time in School* would be dated, boys would be received, who were, perhaps, fully capable, with a little training, of performing the regular lessons of any first class. But when a School has been established for some years, particularly in a situation which does not supply a superabundance of children, very few indeed are received, who have made any progress in learning. This observation is singularly confirmed by a fact, derived from the records of the Barrington School, that all the children,

excepting three, now receiving instruction in that School, were, on their admission, so totally ignorant, that they did not even know the letters of the alphabet; and that consequently all, excepting three, have been regularly instructed from the lowest class."

Now, what is the inference? Is it not that before a National School is established, the children of the poor are educated, for which education the parents must pay? Is it wise then to relieve them from this burden? An unthinking philanthropist will exclaim, Why not grant the poor this boon? Will it not better their condition? A calculating philosophy, which may be scoffed at as cold and as inapplicable to the present state of society, but the truth of which the sad experience of our country fully confirms, teaches that by contributing towards the expenses of the labourer, we necessarily lower his wages, we reduce him to an inferior rank in the scale of being, and while we diminish our resources, we promote the increase of population.

Dr. Bell has frequently urged the importance of connecting the duty and interest of the master. The following facts are in his favour:

"Three or four years ago, in the Durham School, where the children, who are not clothed, pay a penny a week, an arrangement was made, by which the master was allowed to collect and retain, besides his regular salary, the pence of all above 100 pay children. By this means, if no other advantage be gained, one hundred

pence are added every week to the funds of the school; whereas before, neither the school nor master gained any thing; and if the master be diligent in looking after the absentees, he also derives a benefit from their numbers and attendance.

"Easington School having dwindled away to four or five boys, at the commencement of this year a new master was appointed by the liberal founder and supporter of the school, the Venerable Archdeacon of Durham, Rector of the Parish, on these conditions:—That the master, who before had a fixed salary without any regard to the number of his scholars, should have 30*l.* a year for teaching twenty scholars (or under), and 5*s.* for every one above twenty, who should attend the school a quarter of a year. Under this arrangement, the master began with nine children; and such have been his exertions, and the public opinion of the school, that he has now gradually increased his numbers to 59."

We will not omit the following:

"In laying before the Society a brief account of the proceedings of the last year, the Committee cannot forego the painful duty of recording, in a very few words, their deep regret for the loss of their late benevolent and munificent Patron and President. During the whole period of its existence, the Society, on all occasions, experienced in his Lordship the utmost readiness to attend to their suggestions, to sanction their efforts, and to obviate the difficulties of their labours. By a boundless liberality, and a constant interest in the affairs of the Society, his Lordship has laid the foundation of lasting

benefits to his Diocese. The erection of such a large number of new Schools in this part of the kingdom,—the exertions, and the funds which have been expended in the moral and religious education of the poor,—have been mainly caused by his generous excitement, encouragement, and example. Were the Barrington School the only work of his Lordship, his name would deserve to be handed down to posterity with distinguished honour and regard. The Committee can then but inadequately allude to that general gratitude, which, they conceive, is due to the memory of him, who, amongst numberless other charities, not only built and endowed Schools in his peculiar liberties, but, either by himself, or through this Society, assisted largely in the education of the poor children of almost every Parish in the Diocese of Durham; and who also, by his patronage and favour, has contributed so greatly to the diffusion and establishment of the blessings of the Madras System of Instruction throughout the British Empire."

We regret to observe that the Annual Subscriptions are by no means adequate to the wants of so extensive a district as the Diocese of Durham. The whole amount is only 209*l.* of which sum, 35*l.* are only subscribed by the laity! It is not possible that the object, or even the existence of the Society can be generally known. It is not sufficient to circulate Reports which few read; it is not enough to hold meetings and invite the Subscribers only, who alone need no information nor encouragement:—let a Public Meeting be held, and the merits of the Society will procure it able advocates and ample support.

#### CONVERSION OF A ROMAN CATHOLIC LAY BROTHER.

(From the Preston Pilot.)

ABOUT twelve months ago, the Roman Catholic inhabitants of Preston introduced from Ireland, two young men, as teachers in their public school; and so much was expected from their instruction and example, that, besides the most marked personal attention and hospitality shown towards them, a subscription of a hundred pounds

or guineas was raised for their immediate support. They were generally denominated, and, indeed, have always been known in Preston, as "the two Monks," but, strictly speaking, we understand, they do not claim that title, their fraternity having been instituted, not for ecclesiastical purposes, but for the purposes of public instruc-

tion, although the members are vowed to celibacy—to the teaching of their poorer brethren without pecuniary emolument, &c.

On Saturday, Philip Halley, one of these monks, or lay-brothers, called upon the Vicar, and communicated his desire of renouncing the errors of the Church of Rome, and of becoming a member of the Established Church. The closest examination by the Rev. gentleman followed this disclosure, and so entirely satisfactory was the result, that it was determined that the convert should make a public recantation at the parish church on the following day—Easter Sunday, the anniversary of his arrival in England from Waterford, twelve months before.

Every arrangement was accordingly made, but the matter being kept close, very few persons in the town had the slightest intimation of it, and, consequently, the crowding and inconvenience that must have otherwise ensued was judiciously avoided. The church was, as usual—but more especially on Easter and other festival Sundays, fully, and we need hardly remark, most respectably attended.

The Service proceeded in the customary way till the conclusion of the communion service, when the convert was brought by the senior churchwarden to the head of the centre aisle, immediately in front of the reading-desk, and the Vicar thereupon rose, and made the following communication to his congregation:—

Good People—This person hath come here desiring to be received into the communion of our church, and we are ready to comply with his wishes; nevertheless, if there be any of you who know any impediment or notable crime on account of which the profession he is about to make should not be looked upon as sincere, let him come forth in the name of God, and show what that crime or impediment is.

This address and challenge having been received in silence, the subjoined examination and replies were pronounced in the hearing of all present:

*The Vicar*—I require and charge you, as you shall answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed, that if you be not convinced in your conscience of the corrup-

tions and false worship of the Church of Rome, and if you be not firmly persuaded that the doctrine, communion, and worship of the Protestant Church is the true and safe way to salvation, as taught in the Holy Scriptures, you declare the same, and go not on to mock the Almighty by pretending to a persuasion which in truth you have not.

*Convert*—I solemnly profess, in the presence of God, that I come here in sincerity and truth.

That this congregation, here present, may be fully satisfied that you are well acquainted with the doctrines which you renounce, and also with those which you come here to profess, I ask you—Do you utterly renounce the sacrifice of the mass, as offered up to God in the Church of Rome; and do you trust only in the sacrifice of our Lord Jesus Christ, made upon the cross; and do you own no other merits whereby man is saved but His only?—I do.

Do you reject the doctrine of purgatory, and the practice of praying to the Virgin Mary, or to saints, or angels, or to images, or relics?—I do.

Do you believe that in the Holy Communion there is no transubstantiation of the bread and wine into the body and blood of Christ?—I do not believe that any such change is made.

Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ?—I am so persuaded.

*The Vicar*—Let us pray [*Here the convert and all the congregation knelt*] that this our brother may have grace faithfully to persevere in the profession of a good faith, which he has now made.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

*The Vicar*—O Lord save thy servant.

*The Congregation*—Who putteth his trust in thee.

*The Vicar*—Create in him a new heart.

*The Congregation*—And renew a right spirit within him.

*The Vicar*—O Lord, hear our prayer.

*The Congregation*—And let our cry come unto thee.

The Vicar, praying alone, then said,

O God of truth and love, we bless and magnify thy holy name, for thy great mercy and goodness in bringing this thy servant into the communion of this Church. Give him, we beseech thee, stability and perseverance in the faith of which he hath, in the presence of God and of this congregation, witnessed a good confession. Suffer him not to be moved from it by any temp-

tation of Satan, enticements of the world, scoff of irreligious men, or the reviling of those who are still in error; but guard him by thy grace against all these snares, and make him instrumental in turning others from the error of their ways to the saving of their souls from death, and the covering a multitude of sins. And in thy good time, O Lord, bring, we pray thee, into the way of truth, all such as have erred and are deceived; and so fetch them home, blessed Lord, to thy flock, that there may be one fold under one Shepherd, the Lord Jesus Christ, to whom, with the Father and the Holy Spirit, be all honour and glory, world without end.

The Vicar then descended from the desk, and going to the convert, took him by the right hand, and said:—

Upon this, thy solemn profession, I receive thee into the Communion of the Reformed Church of England and Ireland, in the name of the Father, and of the Son, and of the Holy Ghost.

The convert then received the subjoined admonition from the Vicar, and then retired to the churchwarden's pew:—

Dear Brother—Seeing that you have by the goodness of God, proceeded thus far, I must put you in mind that you take care to go on in that good way into which you have entered. And for your establishment and furtherance therein, that you receive the

Holy Sacrament of the Lord's Supper; and may God's Holy Spirit ever be with you.  
—*Amen.*

The convert, agreeably with this last request, received the Sacrament at the conclusion of the service.

Nothing could be more solemn and impressive than this most interesting scene. The convert maintained throughout a self-possession hardly to be expected under such awful circumstances, and gave his answers with becoming firmness.

In the evening the convert again attended divine service, and the Vicar preached for the occasion a most admirable sermon, taking for his text, Galatians v. 1—“Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

If the feelings of those who had the happiness to be witnesses of Mr. Halley's recantation were so intense as we have described, we know not what we shall say of the sensation created throughout the town on the affair being made known. Great and momentous as are the passing events of the political world, they were all, for yesterday at least, absorbed in the one engrossing subject of “the Monk's conversion.”

#### ORAL INSTRUCTION.—UNIVERSITY OF OXFORD.

WE inadvertently admitted into our last number, p. 246, a mistatement quoted from a periodical work, to the following effect: “We have said that oral and catechetical instruction is a peculiarity belonging to our university. (Trinity College, Dublin.) For we believe that in the English universities, the examinations principally consist in written replies to printed questions on all the subjects connected with the course, even on classical.” The fact is notoriously otherwise. In the university of Oxford, the greater and by

far the most important portion of the classical examinations are conducted *vivâ voce*, or orally. The examination in divinity is entirely oral in every instance. Even in mathematics, every part which admits of this method is generally investigated without the intervention of written questions and answers. Printed schemes and diagrams are put into the student's hands, and he is required to explain the theorems and to go through the demonstrations to which they relate.



## LITERARY AND PHILOSOPHICAL REPORT.

Mr. F. T. Hunt's Designs for Parsonage Houses, Alms Houses, &c. is about to appear.

A Translation is preparing, of a Reply by the Bishop of Strasbourg (late Bishop of Aire), to Faber's Difficulties of Romanism, which work was directed against a former production of the Bishop of Strasbourg's, entitled, *Discussion Amicale*. We hear also, that the *Discussion Amicale*, in 2 vols., will soon make its appearance in English, translated by the Rev. W. Richmond.

Captain Andrews, who went out as a Commissioner from the Chilian Peruvian Mining Company, to engage mines in South America, has prepared a narrative of his Journey from the Rio de la Plata by the United Provinces into Upper Peru, and thence by the deserts of Coranja to the Pacific, which will shortly appear.

Mr. W. Carpenter is about to publish Part I. of a Natural History of the Bible; or, a descriptive Account of the Zoology, Botany, and Mineralogy of the Holy Scriptures: compiled from the most authentic sources, British and Foreign, and adapted to the use of English readers. Illustrated with numerous engravings.

*Russian Literature.*—Since the introduction of printing presses into Russia, from 1553 to 1823, there have been published in the Russian and the Slavonic languages—which is the mother of the former—13,249 original works and translations.

The blind poet, J. J. Koslov, has translated Lord Byron's *Bride of Abydos* into Russian; and has received from the Emperor Nicolas 2000 rubles, and from the Empress a diamond ring.

A still more munificent encouragement to genius was lately given by the same prince to the poet Nicolaus Iwanowitsch Gneditch, for the translation of Homer's *Iliad* into Russian hexameters, by settling upon him a pension for life of 3000 rubles.

*German Literature.*—In Germany, among the uncountable number of non-political journals, there appear at

this time—a morning—a mid-day—an evening, and a midnight Gazette. The latter, so far from being sleepy, is the most lively and spirited of them all; being edited by the celebrated poet Müllner. There is also announced as nearly ready for publication, at Berlin, the *Fool's Gazette* (*die Narrenzeitung*), to appear three times a week, for the benefit of every description of fools.

Professor Beck states, from an authentic account lately published, that from 1814 to 1826 there have been printed in France 33,774 books; and in Germany, within the same period, 50,303.

*Rev. Hugh James Rose's Sermons.*—Dr. K. G. Bretschneider, Chief Counsellor of the Consistory at Gotha, &c. &c. and known as one of the greatest theological writers in Germany, has published, *An Apology for the Present State of Protestant Religion in Germany*, in answer to Mr. Hugh James Rose's *Four Speeches at Cambridge upon the same subject*. If we are to believe Professor Beck of Leipzig, who has written a review of Bretschneider's work, and who strongly recommends it for translation into English, Bretschneider has fairly proved Mr. Rose to be guilty, 1st, of partiality; 2dly, of exaggeration in his charges; 3dly, of want of judgment, confusion of ideas, contradictions; and, above all, 4thly, of ignorance as to historical facts. Dr. B. moreover maintains, that Mr. Rose has not derived his facts from his own experience, but from persons who are known to be the declared enemies of the Protestant religion. The *Literary Journal of Gottingen* speaks in similar terms of high praise and of severe censure, respectively, of Bretschneider's *Apology* and *Rose's Sermons*.

The University of Gottingen counts at present 1460 students, of whom 352 study theology, 652 the law, 284 medicine, and 172 the philosophical sciences.

The University of Munich had, on the 23d December last, 1342 students.

*Cambridge Philosophical Society*.—On Monday evening, March 26, a meeting was held of this Society; the Rev. Professor Cumming, the President, in the chair. A paper was read by Professor Henslow, establishing, by various observations and experiments, the specific identity of the Primrose, Cowslip, and Oxlip. A notice was also read by Mr. Whewell, on the subject of the perspective employed in the toy called the Horizontorium. After the meeting, Professor Cumming gave an account to the society, of the discoveries recently made in the different branches of Electro-dynamics, (denominated by Ampere, Hygro-electrics and Stereo-electrics;) and various forms of the instrument termed the Galvanometer were exhibited.

A Summary of the Members of the University of Cambridge:—

	Members of the Senate.	Members on the Boards.
1 Trinity .....	629	1414
2 St. John's ....	469	1084
3 Queen's .....	67	320
4 Caius .....	79	233
5 Christ .....	64	225
6 Emmanuel ....	104	217
7 St. Peter's ....	68	211
8 Corpus Christi..	42	173
9 Jesus .....	72	168
10 Clare Hall ....	65	158
11 Catharine Hall ..	36	153
12 Trinity Hall ..	28	144
13 Pembroke ....	44	115
14 King's .....	84	111
15 Magdalene ....	39	106
16 Sidney .....	36	87
17 Downing .....	14	60
18 Commorant in Villa 11	.....	11
	1951	4990

A Summary of the Members of the University of Oxford, January, 1827 :—

	Members of Convocation.	Members on the Books.
1 University ....	113	215
2 Balliol .....	86	223
3 Merton .....	71	127
4 Exeter .....	94	251
5 Oriel .....	145	283
6 Queens .....	142	328
7 New .....	72	149
8 Lincoln .....	58	136
9 All Souls ....	63	90
10 Magdalen ....	117	168
11 Brasenose ....	222	404
12 Corpus .....	73	121
13 Christ Church .	418	825
14 Trinity .....	97	233
15 St. John's ....	129	224
16 Jesus .....	51	177
17 Wadham .....	72	186
18 Pembroke ....	68	168
19 Worcester ....	85	225
20 St. Mary Hall..	33	89
21 Magdalen Hall .	43	153
22 New Inn Hall..	1	1
23 St. Alban Hall .	12	44
24 St. Edmund Hall	45	103
	2312	4923
Matriculations .....		400
Regents .....		182
Determining Bachelors in Lent ..		256

*Magnetism*.—By the aid of the very sensitive magnetic needle invented by M. Lebaillif, a singular property has been discovered in bismuth and antimony. On bringing these metals near the poles of the needle, they exercise on one pole as well as on the other a very evident repulsive power. After numerous experiments, they appear to be the only metals which exhibit this phenomenon.

TABLE OF CANDLELIGHT.

MAY.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.	
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.
1	3	— 58	7	— 56	11	3	— 39	8	— 13	22	3	— 20	8	— 31
2	3	— 57	7	— 57	12	3	— 37	8	— 15	23	3	— 19	8	— 33
3	3	— 55	7	— 59	13	3	— 36	8	— 16	24	3	— 18	8	— 34
4	3	— 52	8	— 2	14	3	— 34	8	— 18	25	3	— 16	8	— 36
5	3	— 50	8	— 3	15	3	— 33	8	— 19	26	3	— 15	8	— 38
6	3	— 48	8	— 4	16	3	— 30	8	— 22	27	3	— 14	8	— 39
7	3	— 46	8	— 6	17	3	— 29	8	— 23	28	3	— 12	8	— 42
8	3	— 44	8	— 8	18	3	— 27	8	— 25	29	3	— 11	8	— 43
9	3	— 42	8	— 10	19	3	— 25	8	— 26	30	3	— 9	8	— 45
10	3	— 40	8	— 12	20	3	— 24	8	— 28	31	3	— 8	8	— 46
					21	3	— 23	8	— 29					

## POLITICAL RETROSPECT.

**THE REVENUE.**—The accounts for the last quarter present an unexpected deficiency. A comparison of the quarters ending April 5th, 1826, and on the same day in 1827, exhibits a decrease in the latter period of 460,548*l.* though the corresponding time last year was one of almost unexampled distress throughout the whole country. Prepared, as the public were, for some defalcation from the revenue of former years, it could not expect a decrease upon that of the last year, especially after the repeated and confident assurances of the financial minister, that if there was no increase, there would be at least no diminution. The deficiency is principally under the head of excise: there is, indeed, a considerable increase on the assessed taxes, but this does not form a pleasing circumstance, as from the state of the country, we are obliged to infer, that this increase proceeds solely from the increased vigour of the collectors, and, therefore, it rather appears as a proof of the necessitous condition of the exchequer.

**THE ADMINISTRATION.**—The nature of the malady which attacked the excellent nobleman, who formed the head of the late administration, precluded all national expectation of his ever being able to resume the important duties which he had so long, so ably, and so faithfully executed. Mr. Canning has been chosen by his Sovereign to preside in his councils. It would be useless to canvass the probable motives which have induced the resignations of seven cabinet-ministers; it would be idle to enumerate the thousand rumours respecting their successors. As ministers of the gospel, it is not

our duty, on slight grounds, to disapprove the measures of those who are set over us; whoever they be, and whatever may be our anticipations, let us pray in sincerity and truth, that the Almighty may "direct and prosper all their consultations, to the advancement of His glory, the good of His church, the safety, honour, and welfare of our Sovereign and his dominions."

**PENINSULA.**—The domestic peace of Portugal appears to be nearly re-established; the deluded peasantry in the disturbed districts are surrendering their arms, and returning to their lawful occupations.—In the capital, no very important measures have been taken since our last report.

In Spain it is far otherwise; the troubles and distractions of that country, happy beyond most others, if only it had enjoyed a wise and paternal government. The parties which divide it have alike thrown off all respect and deference for their rulers, whose weakness, folly, and misrule have reduced the country to its present wretched state. The liberals long for the restoration of a limited monarchy—the apostolicals denounce the royal power as not sufficiently absolute, and assert the necessity of settling a more absolute king on the throne, in the person of Don Carlos. Guerilla parties, conducted by experienced leaders, have taken the field in various districts, but particularly in Catalonia and Aragon. Under these circumstances, Spain becomes an object of pity, not of apprehension; the success of either party will more probably ensure domestic severity and oppression than excite the terror or disturb the repose of her neighbours.

GREECE.—The tide of war is at length turned in favour of the Greeks. Their leader, Karaiskaki, has obtained a brilliant victory in the Piræus, since which, he, in concert with the garrison of the Acropolis, attacked the Turkish camp, and after completely defeating the enemy, returned into the fortress, carrying with them the whole of the baggage, artillery, and provisions, and having entirely delivered Athens from the Turks. His camp is now fixed in Eleusis, where he has succeeded in effecting a junction with some other leaders of his nation. General

Makri has closely blockaded the fortress of Missolonghi, which it is expected will be obliged to surrender soon, being in great want of provisions and military stores. Lord Cochrane has not yet arrived in Greece, though he is daily expected there. It excites no small astonishment that his Lordship, who was formerly so active and daring, should suddenly have lost his energy, and lingered so long at a distance from the country to whose assistance he professed himself to be hastening, and which is so anxiously waiting his arrival.

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## UNIVERSITY AND CLERICAL INTELLIGENCE.

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### OXFORD.

*Degrees conferred March 29.*

B. D.

Lee, Rev. Harry, Fellow of New College.

M. A.

Lewis, John Henry, Worcester College.

*April 7.*

B. D. & D. D.

Swayne, George, Wadham College.

A. M.

Capel, Samuel Richard, Wadham College.

Leach, Octavius, Jesus College.

Rowe, Carpenter William, Queen's College.

The Rev. Daniel Guildford Waite, D.C.L. of St. John's College, Cambridge, is admitted *ad eundem*: and John Clendinning, M.A. of Trinity College, Dublin, is incorporated of Magdalen Hall.

The Rev. Lewis Sneyd, M.A. Fellow of All Souls' College, is admitted Warden of that Society.

The Examiners appointed by the Trustees to elect a Scholar on Dean Ireland's foundation, have signified the election of George Henry Sacheverell Johnson, Scholar of Queen's College.

The Rev. William Thompson, M.A. of Queen's College, is elected a Fellow of that Society on the Old Foundation; and Mr. William Carpenter Rowe, B.A. of Balliol College, is elected a Fellow on Mr. Michel's Foundation.

Dr. Berens, Fellow of All Souls' College,

is appointed one of the Visitors of Mr. Michel's Foundation, at Queen's College, in place of the late Bishop of Oxford.

Mr. Charles H. Bayley is admitted Founder's-kin Fellow of New College.

Mr. William James Copleston, B.A. of Corpus Christi College, is elected Fellow of Oriel College.

### CAMBRIDGE.

*Degrees conferred March 30.*

M. A.

Collett, Woodthorpe, Catherine Hall.

Hogg, John, St. Peter's College.

Pulsford, Charles Henry, Jesus College.

M. A. *Inceptors.*

Arlett, Henry, Fellow of Pembroke Hall.

Baines, Edward, Fellow of Christ College.

Benyon, Edward Richard, St. John's Coll.

Berry, Joseph Walter, St. Peter's College.

Bowstead, J. Fellow of Corpus Christi Coll.

Carrighan, G. Greystock, St. John's Coll.

Collins, William Anthony, Christ College.

Crawley, W. Fellow of Magdalen College.

Crosland, J. Fellow of Magdalen College.

Fearon, Henry, Fellow of Emmanuel Coll.

Gage, T. Wentworth, Magdalen College.

Hoole, Frederick Parkin, Trinity College.

Jeremie, J. Amiraux, Fellow of Trin. Coll.

Malkin, Frederick, Fellow of Trinity Coll.

Martin, Francis, Fellow of Trinity College.

Sutton, Robert Wooding, Clare Hall.

Tennant, Sanderson, Trinity College.

Turner, William Hamilton, Pembroke Hall.

Watson, Joseph Burges, Emmanuel Coll.

April 6.—HON. M. A.

Stapleton, Hon. Miles John, Magdalen Coll.

R. A.

Darby, Thomas, Downing College.

Dawson, Edward H. Emmanuel College.

Salter, Henry George, Jesus College.

Whitbread, Edmund Satter, Trinity Hall.

Wynne, W. Willoughby, St. John's College.

The elevation of the Master of the Rolls to the office of Lord Chancellor occasioning a vacancy in the representation of this University, Mr. Banks, Mr. Goulburn, and Sir N. C. Tindal, have declared themselves candidates.

The election to the University Scholarships on Dr. Bell's Foundation is as follows: 1. Ewbank, Christ College; 2. Tate, Trin. College. In consequence of the unanimous opinion of the electors that the literary merits of Mann and Tate, both of Trinity College, were nearly equal, that part of the Foundation Deed which prescribes to whom the preference under such circumstances shall be given, was referred to.

William Breynton, B. A. of Magdalen College, is elected Travelling Bachelor.

The Rev. J. W. Niblock, D. D. of St. Edmund Hall, is admitted *ad eundem*.

W. Hopkins, B. A. of St. Peter's College, is elected Esquire Bedell of this University, in the room of the late John Beverley, Esq.

Just Henry Alt, M.A. of Catharine Hall, late Professor in Bishop's College, Calcutta, is elected into the fourth Grammar Mastership of Christ's Hospital, London.

Mr. Capel Lofft, of King's College, is elected Craven University Scholar.

The following gentlemen of Trinity College are elected Scholars of that Society:

Willis	Stone	Withers
Lestourgeon	Phillips	West Schol.
Raine	Martineau	Dunlop
Lee	Chatfield, jun.	J. M. Heath
Barnes	Soames	Carrow.

It is understood that the Bishop of St. David's (cousin of Lord Liverpool) will be the new Dean of Durham. His Lordship has a Stall in that Cathedral, which he will of course resign.

The Rev. John James, Rector of Flitton, Bedfordshire, is to be the new Bishop of Calcutta. He is son of the late Dr. James, Prebendary of Worcester. Whether the whole of our possessions in India are to be placed under his episcopal jurisdiction does not appear to be as yet finally determined. It is still hoped that one other Bishop at least will be appointed.

The see of Rochester is to be filled by the Hon. and Rev. H. Percy, D. D. Prebendary of Canterbury.

# LIST OF PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Allgood, James....	Felton, V.	Northum.	Durham	The King
Band, C. E. ....	Sheldon, P. C.	Devon	Exeter	W. Drew, Esq.
Bayley, Arden....	Edgcot, R.	Northamp.	Peterb.	T. Carter, Esq.
Beckwith, H. A. ..	Collingham, V.	York	York	H. Wheeler, Esq.
Benyon, E. R. ....	Downham, R.	Essex	London	O. Beauvoir, Esq.
Bradburne, Thomas	Toft, R. Caldecot, V.	Camb.	Ely	Chr. Coll. Camb.
Bull, William ....	Sowerby, C.	York	York	Vicar of Halifax
Burton, Edward ..	To be Examining Chaplain to the			Bishop of Oxford
Copleston, John Gay	Kingsey, V.	Bucks	Winches.	Dean & Chap. of Roch.
Hall, Charles ....	Routh, R.	York	York	Misses Ellerkers
Hook, Walter Farquhar,	To be Chaplain to the King			
Johnstone, Charles	Feliskirk, V.	York	York	Archbishop of York
Jordan, G. W. ....	Waterstock, R.	Oxford	Oxford	W. H. Ashurst, Esq.
Kemphorne, John .	Wedmore, V.	Somerset	Bath&W.	Dean of Wells
Lloyd, William....	Lillingston Lovell, R.	Oxford	Oxford	The King
Lowther, R. ....	Muker, C.	York	Chester	Ch. to Grinton
Mayd, William....	Westerfield, R.	Suffolk	Norwich	G. T. W. H. Duffield, Esq.
Montagu, George ...	South Pickenham, R.	Norfolk	Norwich	W. L. W. Chute, Esq.
Musgrave, Charles .	Halifax, V.	York	York	The King.
Ridley, H. J. ....	Kirkby Underdale, R.	York	York	The King.
Roberts, W. H. ..	Clewer, R.	Berks	Salisbury	Eton College.
St. John E. Beauchamp,	to be Domestic Chaplain to Lord Seaford			
Saumarez, Paul ...	Great Easton, R.	Essex	London	Viscount Maynard.
Shepherd, T. ....	Cruzeaston, R.	Hants.	Winches.	R. G. Temple, Esq.
Smith, Robert Cecil	Withiel Flory, P. C.	Somerset	Bath&W.	Sir T. Lethbridge, Bart.
Stacey, T. ....	Kelligaer, R.	Glamor.	Llandaff	Marquis of Bute.
Surridge, Thomas,	to be Chaplain to His Majesty's Ship, Ocean.			
Tavel, G. F. ....	Great Fakenham, R.	Suffolk	Norwich	Duke of Grafton.
Watson, Dr. to be	Evening Lecturer of St. Mary, Colechurch, and St. Mildred, London.			

## CLERGYMEN MARRIED.

- Dodgson, Charles, M. A. Student of Christ Church, Oxford, to Frances Jane, daughter of Charles Lutwidge, Esq. of Hull.
- Hornbuckle, Thomas Waldron, B. D. President and Tutor of St. John's College, Cambridge, and Rector of Staplehurst, Kent, to Elizabeth, only daughter of Robert Whincup, Esq. Town Clerk of Lynn.

## CLERGYMEN DECEASED.

- Barry, Martin, Vicar of Hatherly Down, in the County of Gloucester, and Perpetual Curate of St. Nicholas, Gloucester.
- Beale, William, Vicar of Dymock, and Curate of Newent, in the County of Gloucester.
- Brounley, Thomas, formerly one of the Masters of Harrow School.
- Colthurst, Charles, Rector of Desert Martin, and Chaplain to the late Earl of Bristol, Bishop of Derry.
- Donnistoun, Watson, Vicar of Feliskirk, Yorkshire.

- Flint, Joseph, Vicar of Clarlborough, Notts. aged 82.
- Garrow, David William, Rector of East Barnet.
- Hartley, James, Rector of Staveley, near Knaresborough, Yorkshire.
- Harding, W. Vicar of Sulgrave, Northamptonshire.
- Hawker, Robert, D. D. Vicar of Charles, near Plymouth.
- Jones, John James, Rector of Kelligaer, in the County of Glamorgan.
- Merest, James, Vicar of Wroughton, Wilts.
- Phillips, H. Rector of Coity and Coychurch, in the County of Glamorgan.
- Roche, Thomas, Vicar of Tenbury, Worcestershire, and Rector of Silington, Salop.
- Salmon, William, Vicar of Tudeley, Kent.
- Taylor, John, Rector of Newington Bagpath, and of Owlpen, Gloucestershire.
- Therwall, Thomas, Rector of Bowers Gifford, Essex.
- Wilson, R. Vicar of Broadsworth, near Doncaster.

## LIST OF NEW PUBLICATIONS.

The Apocalypse of St. John, or a Prophecy of the Rise, Progress, and Fall of the Church of Rome: the French Revolution: the Universal War: and the final Triumph of Christianity. Being a new Interpretation. By the Rev. George Croly, M. A. H. R. S. L. 8vo. 12s.

A Vindication of the Sentiments contained in "A Letter to a Clergyman on the Peculiar Tenets of the Present Day." By R. Bransby Cooper, Esq. M. P. 8vo. 10s. 6d.

Twelve Sermons, preached to a Country Congregation. 12mo. 3s. 6d.

Davidica: Twelve Practical Sermons on the Life and Character of David King of Israel. By Henry Thompson, M. A. 8vo. 10s. 6d.

A Sermon preached at the Consecration of St. Paul's Church, Shipley. By Henry Heap, M. A.

Practical Lectures. By the Rev. W. Bullock, 5s. boards.

A Sermon preached at Madras, in aid of the Society for the Propagation of the Gospel. By the Rev. T. Robinson, M. A. Strictures on Mr. Frere's Pamphlet. By William Cuninghame, Esq.

Unitarianism abandoned. By James Gilchrist.

Ranking's Researches in South America, 8vo. 1l. 8s. boards.

Ancient Scottish Ballads. 8vo. 7s. 6d. boards.

Chronicles of London. royal 4to. 2l. 2s. boards.

Dibdin's Introduction to the Classics, 4th edition. 2 vols. 8vo. 2l. 2s. boards; large paper, 6l. 6s. boards.

Cavendish's Life of Wolsey, 2d edition. 8vo. 15s. boards.

Excursions of a Village Curate, post 8vo. 8s. 6d. boards.

Trench's (Col.) Thames Quay and other Improvements, plates. 4to. 2l. 12s. 6d. boards; royal 4to. 4l. 4s. boards.

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